National Anti-Slavery Standard.

VOL. XXX. NO. 21. NEW YORK, SATURDAY, SEPTEMBER 25, 1869. WHOLE NO. 1,527.

National Anti-Slavery Standard.

PUBLISHED EVERY SATURDAY,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At its Office, No. 39 Nassau Street, New York.

THREE DOLLARS PER ANNUM.

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For rates of Advertising and Club terms see Fourth page.

EQUAL RIGHTS LEAGUE.

FIFTH ANNUAL MEETING OF THE PENNSYLVANIA ASSOCIATION, AT MEADVILLE—PROPOSED REMODELING OF THE CONSTITUTION AND BY-LAWS—POLITICS.

Correspondence of THE STANDARD.

MEADVILLE, PA., Aug. 17th, 1869.

THE Fifth Annual Meeting of this association convened at Huidekoper Hall this morning. The rostrum was tastefully decorated with flags, flowers and evergreens. The attendance was not as large as might have been expected, but it was thought that the noon trains would bring a large number not yet arrived, but whose attendance was regarded as certain. Among the distinguished colored men present from abroad are Mr. William Nesbit, of Altoona, the President of the League, Wm. D. Forten, Esq., J. C. White, Jr., and O. V. Catto, of Philadelphia, O. L. C. Hughes, Esq., Editor of the Harrisburg *Progress of Liberty*, and Profs. S. A. Neale, and G. S. Woodson of Pittsburgh.

The League was called to order by Mr. Nesbit, who stated that the meeting would be opened with religious services by Rev. John Peck, of Pittsburgh, who gave out the Hymn commencing:

"From all that dwell below the skies,
Let the Creator's praise arise."

which was sung.

Rev. Mr. Peck then addressed the Throne of Grace, asking that the Divine Blessing might rest upon the deliberations of the League.

By direction of the President the Call for the Fifth Annual Meeting of the League was read by the Secretary.

The President briefly addressed the meeting, trusting that decorum and harmony would prevail. He had confidence that great results would follow their united action and cooperation in due time. The roll of Delegates to the League was then called. It embraces about 100 names.

The following Committee on Credentials was then appointed: Messrs. C. W. Nighten, of New Castle, (Chairman), Pulpess, of Allegheny City, Hughes, of Harrisburgh, Arnett, of Brownsville, and Bedford of Philadelphia.

An eloquent letter from Mr. James Needham of Philadelphia was read, regretting his inability to be present, but expressing his heartfelt sympathy in the cause.

The Committee on Credentials having made their report which was adopted, the Convention adjourned until 2 o'clock, P. M.

Pursuant to adjournment the League assembled at Huidekoper Hall, Tuesday afternoon at 2 o'clock. The attendance was much larger than in the forenoon and the Hall was quite comfortably filled, with white as well as black spectators, and quite an additional array of the softer sex. The meeting was opened by the President who proceeded to deliver his Annual Address, as follows:

GENTLEMEN OF THE LEAGUE.—We have abundant reason to thank God, and each to congratulate the other, that the Annual recurrence of our Convention finds our cause advanced in such a remarkable manner, that to all human appearance the reward of our labors and the fruition of our hopes is almost within our grasp.

The Pennsylvania State Equal Rights League and its auxiliaries have been conducted solely with the view of pleading our cause before the nation, by inciting our people to efforts at moral reform and mental and industrial improvements, to remove the objections urged against us, and thus assist those noble friends who have been struggling for our enfranchisement. Since our advent, obnoxious and proscriptive laws and discriminations against us have been removed as by miracle, so that now our political redemption seems so near as to be beyond the interference of our hereditary and remorseless (but impotent) foe.

We fondly hope that the nearly completed Fifteenth Amendment will, at one fell swoop, wipe away all legal barriers, and we be allowed to stand, each man on his own merits. We claim that by a fair showing, all things being considered, we will not lose by comparison with any other class, yet it is not to be denied that in mental, social and industrial sciences there is vast room for improvement. With our political redemption will come incentives and opportunities for the cultivation of all the virtues and the amelioration of our condition generally, for it must be remembered that heretofore the doors of the workshops and higher branches have been almost universally closed against us, the opportunity for improvement has been denied us at the very time that we have been ignorantly and impudently taunted with incompetency and worthlessness. Reform, in Church, School, Labor, in the Courts, and everywhere else will quickly follow reform in the State. But we must never lose sight of the fact that at last every man must be the architect of his own fortune, whatever may be our reliance on and our hopes towards the enlightened and liberal statesmen and philanthropists, our elevation or our degradation, either as individuals or as a class will depend solely on our own option; if we follow in the ways of wisdom our friends are vindicated, if we are foolish our enemies will rejoice.

Business and Finance committees were then appointed.

Letters were read from Hon. Galusha A. Grow, C. W. Gilfillan, Esq., Allen Coffin, Esq., Prof. Geo. B. Vashon, and others.

At 4 o'clock the Business and Finance Committees retired.

Prof. Wm. Howard Day, of Wilmington, Del., was then called upon to deliver an address. He proceeded to deliver one of the most eloquent speeches we have had the pleasure of listening to for many a day. He is a very able speaker and for half an hour received the closest attention of the audience and was frequently applauded. On concluding he was unanimously tendered a vote of thanks. On motion, Col. H. L. Richmond, who was present, was called upon to speak, but excused himself paying a high compliment to his colored brother who had just taken his seat.

On motion of Mr. Woodson, of Pittsburgh, a Committee of Nominations was appointed of one for each county represented in the League, as follows: Allegheny, B. Mahoney; Bedford, J. P. Young; Berks, J. Bradley; Blair, G. Green, Bucks, W. Purvis; Centre, J. Johnson; Crawford; W. A. Lavalette; Dauphin, W. H. Day; Erie, I. J. Brown; Fayette, B. W. Arnett; Franklin, M. Anderson; Lawrence, C. W. Nighten; Lycoming, T. S. Parent; Mercer, F. Henry; Mifflin, S. Molsour; Philadelphia, C. McCullough; Tioga, H. W. Dorsey; Venango, T. Harris; Washington, A. W. Catlin.

The Committee on Finance reported a system for raising necessary funds, which, after the addition of some amendments, was adopted.

The Committee on selecting speakers for the evening session announced that Prof. W. H. Day and W. D. Forten, Esq., and Miss Molson would make addresses.

Adjourned to 8 p. m.

EVENING SESSION.

The session of the League last evening was largely attended, and Huidekoper Hall was crowded to overflowing, some of our most prominent citizens giving countenance to the proceedings by actual presence. At 8 o'clock the President called the meeting to order and introduced Miss Mary Molson, of Addison, N. Y. The Meadville *Republican* says:

"Miss M—— is a 'lady of color,' that is, she has inherited from African ancestors about one-eighth of her blood—the other seven-eighth comes from Anglo-Saxon progenitors—but nevertheless her sympathies appear to be wholly *black*. She entertained the audience for nearly an hour in an eloquent appeal for 'impartial suffrage,' in which she included *female* as well as *negro* suffrage. She anathematized with cutting sarcasm the treatment of the red and black man by the white man in this country, and her sharp witticisms on the 'superiority of the white race,' frequently elicited roars of laughter. She has a clear and distinct voice, and speaks with earnestness and precision. We would advise Anna Dickinson to look to her laurels. A vote of thanks was given Miss Molson at the conclusion of her address, to which Prof. Hamnett of Alleghany College, Meadville, moved an amendment that 'if any white girl in the audience could equal Miss M—— she be invited to the rostrum.'"

Prof. Day, of Wilmington, who had spoken so eloquently in the afternoon, was then introduced to the audience and was received with warm demonstrations of favor. His address was upon the progress of liberty, and showed that he was well versed in history, especially the history of those struggles for freedom which in all ages have convulsed the world. Forgetful of the history of the past the Democratic party were now standing in the way of the enfranchisement of the negro, vainly thinking that they were able to dam up the stream of liberty which has its fountain-head in the heart of God. Prof. D—— was constantly greeted with applause.

Mr. Forten, of the Business Committee, was then introduced by the President, who stated that he would read the Address of the Committee, but Mr. F—— said that another matter of greater importance would be brought before the League, and gave way to Rev. Fauset, of Philadelphia who presented the following resolution:

Whereas, The ratification of the Fifteenth Amendment to the Constitution may be set down as a political certainty, and *Whereas*, the objects and purposes for which the Equal Rights League was organized and has labored, has been in a great measure accomplished, and *Whereas*, if we would succeed in the political and social world, we must grow with the growth and advance with the progress of the times and people with whom we are surrounded; therefore be it

Resolved, That the Constitution, Laws, Regulations, etc., of the State Equal Rights League be submitted to a Committee of—— for revision or remodeling so as to make it comport with the present working and spirit of the Republican party.

Mr. Forten then opened the discussion on the resolution, and ably and eloquently eulogized the aims and achievements of the Pennsylvania Equal Rights League. He spoke feelingly on the subject of disbanding the organization, and hoped that no step in that direction would be taken hastily, but that the matter should be fully and freely discussed.

Mr. Mahoney, of Allegheny, opposed the resolutions, and cited the elections in Virginia and Tennessee to show how the colored men in those States had been duped into the support of their enemies, by want of a proper understanding of the situation.

Prof. G. A. Neale of Pittsburg, was then introduced by Prof. Day as one of the pioneers in the cause of Equal Rights, in this State, and an ardent and faithful instructor of youth. Prof. N—— proceeded to give his views on the resolution in a clear and forcible manner, and opposed disbandment. He offered the following resolution:

Resolved, That the resolution providing for the appointment of a committee to amend the Constitution of the State Equal Rights League, be amended so as to instruct the Committee to introduce into the Constitution those elements which conduce to the prosperity of the people.

Rev. Mr. Fauset followed in support of the first resolution, and Mr. Forten closed the debate of the evening in some well-timed remarks, and suggested that Wednesday and Wednesday evening be devoted to the full discussion of the matter.

Adjourned at 10 1-2 P. M. to Wednesday morning.

WEDNESDAY.

The Convention met on Wednesday morning 10 o'clock, and after being called to order, was opened with a hymn and prayer.

Minutes of previous sessions were read and approved.

The proposition to remodel the League came up in order for discussion, and Mr. Hughes, (of the *Progress of Liberty*) took the floor to address the Convention. He was interrupted by the Chairman, who suggested that the rules in regard to limiting the time of each speaker should be enforced. He protested against the restriction, but after some explanations the rules were sustained and he proceeded to consider the proposition. He opposed the change, and stigmatized it as a movement which would destroy the vitality and efficiency of the organization. He insisted eloquently that the organization should be sustained, and his arguments were roundly applauded.

He was followed by Rev. W. H. Brown, of Meadville, who favored the change and advocated making the League a purely political organization.

Mr. Mahoney took issue with Mr. Brown and argued strongly against any change. He was followed by Rev. B. W. Arnett. He spoke ably and eloquently against changing the organic features of the organization. Benj. F. Pulpress of Allegheny urged that a change was necessary on the ground that there was an antagonism between the Church and the League.

Rev. Mr. Peck of Pittsburgh next addressed the meeting against making the League a political organization. He said he knew what it was to have the right of suffrage taken from him, for he had been a voter in Pennsylvania from 1822 to 1838. Then he voted as he pleased. He thought it would be well enough to get the right to vote before attaching ourselves to any political party. He was opposed to the abuse of the Democratic party and would vote against joining the Republican party almost as soon as he would vote against joining the Democratic party. The Republican party had done the negro good, but they were doing themselves good at the same time.

Mr. Bowser, of Philadelphia, re-read the resolutions under discussion and thought that the arguments this morning did not touch the question—if the resolution had the small-pox, the arguments adduced this morning did not come near enough to it to catch the disease. He wanted the colored people educated so that when they were allowed to vote they would not be like the people in Berks County, who are voting for Gen. Jackson yet. He was in favor of the resolution to refer the Constitution to a Committee for revision—thought the organization might be improved. Great things had been done by the colored people of the State through the Republican party. He referred to the change in the laws regarding travel. Colored people were no longer forced to travel in smoking and emigrant cars when they had paid first-class fare.

Rev. Mr. Parent, of Williamsport, spoke briefly on the question, when Prof. Neale from the business Committee then offered the following resolutions as a substitute for those previously proposed:

Resolved, That a Committee of seven, consisting of two members from each of the eastern, middle and western sections of the State, together with the President, be appointed to draw up such propositions or amendments worthy of being engrafted into the Constitution, as may be deemed wise by them under the new political status which our people will occupy after the ratification of the Fifteenth Amendment.

Resolved, That this Committee be instructed to report at the earliest period the Executive Board may suggest.

After quite an animated discussion in which Messrs. Forten, Hughes, Neale and others took part, the resolutions were adopted unanimously.

The Business Committee made a lengthy report which was received. It was voted that its propositions should be considered separately. Several of these were adopted when the hour of adjournment (12 1-2 o'clock) arrived.

Adjourned to 2 o'clock, P. M.

Convention reassembled at 2 o'clock, Wednesday afternoon. The Reports of the Secretaries and Treasurer were submitted and approved. Charles McCullough, of Philadelphia, was elected Assistant Secretary.

A resolution submitted by the Business Committee providing for an amendment to the Constitution, creating a Bureau in the western as well as in the eastern portion of the State, was opposed in a strong speech from Mr. Forten. Prof. Neale addressed the Convention in favor of the resolution, but gave way to a motion for re-commitment.

The following were among the resolutions from the Business Committee:

Whereas, As a people first emerging from the thraldom and effects of slavery and caste we feel that we cannot pass this auspicious moment which the present meeting of the P. S. E. R. L. affords, without expressing our sentiments respecting others who, like ourselves, are and have been sufferers from similar causes; And *whereas*, We stand as a people upon the broad and universal platform of popular sovereignty as against class legislation; therefore be it

Resolved, That we sympathize with all movements of the people having for their object human progress and liberty.

Resolved, That to the people of Cuba and Ireland, in their struggles against the tyranny of their countries, we tender our sincere and hearty wishes that they may be successful in their earnest efforts for Liberty and Equality.

After the transaction of a large amount of private business the League adjourned to meet at Museum Hall at 8 o'clock, P. M.

EVENING SESSION.

At the hour for reassembling, Museum Hall was filled with an appreciative audience. Hon. S. Newton Pettis, who was present, was, on motion, invited to a seat upon the rostrum.

Rev. Mr. Peck moved that the Pennsylvania League do recognize the *Progress of Liberty* as its State organ. Carried.

Quite a discussion and some laughable confusion occurred in the selection of the place at which the next meeting of the League shall be held, the members having divers opinions and inclinations on the subject, but those favoring Harrisburg finally prevailed, and that city was "elected," the announcement of the result being greeted with loud demonstrations of gratification.

The President then invited Judge Pettis to address the Convention. He responded in a brief but felicitous speech, thanking the Convention for the honor of being present and addressing them and congratulating the colored people of the State upon the near approach of the realization of their dearest hopes. He regarded the ratification of the Fifteenth Amendment as a thing certain and determined which it was not in the power of man to stay—it had been fore-ordained from the foundation of the world. Judge P.'s remarks were received with hearty applause, and on their conclusion he was unanimously tendered a vote of thanks.

The following resolution was introduced and unanimously adopted:

Resolved, That the thanks of the Pennsylvania State E. R. League, and our people generally, are due, and are hereby cheerfully tendered to Major Jno. B. Hays, of the Meadville *Republican*, for the able, impartial, generous and faithful reports which he has given of the proceedings of this Convention.

W. D. Forten, Esq., of Philadelphia, the speaker of the evening, then came forward and delivered one of the most eloquent and thrilling addresses we ever listened to. He recounted the patient suffering, the sacrifices and services of the colored people in the United States in stirring language impossible for us to reproduce, and spoke in glowing terms of the bright and glorious prospects before them in the immediate future. His speech was replete with anecdote, wit, pathos and eloquence, and was an effort of which any man in the country, white or black, might be proud. His sentiments were received with the most rapturous applause.

Mr. Bowser then entertained the audience by singing "*Vive l'America*," after which at a late hour the Convention went into secret session, and soon after adjourned *sine die*. * * *

HAYTI.

POPULARITY OF MR. BASSETT.

HAYTI, Sept. 8.—The story lately circulated that an attempt was made to assassinate he Hon. G. H. Hollister, ex-Minister to Hayti, at his residence near Port-au-Prince, and that threats had also been made against the life of Mr. Bassett, turns out to be totally unfounded with regard to the latter. Of the former the particulars are given in a letter received at this port from Port-au-Prince, dated the 9th of August, and upon the best authority. It appears that Mr. Hollister engaged a carpenter to make some repairs at his residence, near Port-au-Prince, and while so employed on the 8th ult. for Mr. Hollister, a dispute arose between them, resulting in Mr. Hollister striking the man with a stick. The carpenter used threatening language and proceeded with his work. In the evening, true to his menace, while passing Mr. Hollister with a hatchet or something of the kind in his hand, he struck at Mr. Hollister's head, no doubt with the intention of killing him; but, fortunately, the blow was well spent before reaching him, and made only a scalp wound, which was not attended with any particular danger. Mr. Bassett, so far from his life having been threatened, enjoys the confidence of the people. The attempt on Mr. Hollister's life had no political bearing, and was entirely of a domestic character.

DRUNKENNESS IN ENGLAND.

From the N. Y. Evening Post.

AT the recent Trades Union meeting in London, Mr. Potter pointed out in forcible words the evil inflicted on England by the intemperate use of spirits and beer. "Consider this one tremendous fact," said Mr. Potter:

"Every year upward of £228,000,000 are spent by the British nation on intoxicating drink. 'Spent,' we say—how much of it is wasted? How little there is of it that is not wasted! And this in the land of established churches! It consists of money spent in drink; of waste of land, capital and labor, in producing drink; loss of labor and time by destruction and theft, by pauperism, destitution, sickness, insanity, premature death, police, prosecutions, courts of justice, support of criminals, etc. This expenditure would pay off the national debt in less than five years, and lessen taxation forever. Mark this further. This £228,000,000 yearly is not reproductive. Expenditure ought to be for the wealth of society and 'wealth' ought to mean 'weal,' or well-being. It ought to be creative. It comes, then, to this, that the mighty army established at the yearly cost of £228,000,000, and laboring and fighting for the disestablishment and disorganization of labor, is really an army of paupers, thieves, or useless persons, maintained at the cost of the nation. We see now what accounts for the million or two of paupers, for lowness of wages, etc.; we can't have capital and drink it; we can't attend chiefly to pauper manufactories, and yet expect the other factories to flourish; we can't expect the laborer to get enough corn when—

"'Hell is so merry with the harvest home.'"

Mr. Potter urged the workmen to "declare martial law against drunkenness," whatever that means. He probably meant to urge the unions to take up this subject, and use the influence and power of their organizations to induce sobriety. "There must be an organization," he said, "against the beer house and the gin palace; for they destroy all we want to save, and save all we want destroyed. They are the causes of pauperism, insanity, bad trade, low wages, destruction of raw material, and of capital, health, intellect, character."

He is right; and the trades unions, if they are to be really and broadly useful, if they are to influence society and help to form civilization, as, many of their members hope, must do something more than preventing members from working with non-members, or attempting to fix wages, or arbitrarily deciding upon the number of apprentices to be employed.

There has been so far very little statesmanship among the trades unions, either here or in England. This is due in part to the fact that in their beginning they were employed in the work of self-defence and in protesting against what they believed to be wrongs. But these societies have now lived long enough to undertake some greater work than the attempt to regulate wages, and some better work than that of putting all their members, good workmen with poor, on the same pay. They exercise a large influence; and they ought to use this to make their members more intelligent, to inculcate self-restraint, virtuous and modest lives, and to search out for themselves the true grounds of general prosperity.

To take a single instance, the coal miners in Pennsylvania have an organization which has shown itself to be very strong and powerful. This society has defied both the operators and the transportation companies for years, and has been able to increase very greatly and unnecessarily the price of coal, a necessary of life. But they might have achieved far more important results to themselves than this. They might have investigated the condition of the mines, and shown that in a great many of them—in most of them it is said—the workmen are exposed to the same sudden and horrible death which overtook the Avondale miners. To show up the blunders of the coal mining system would have been a really beneficial work to themselves and to the country; to produce an artificial coal famine has not benefited them, but will this winter create much anxiety and misery in the country, among workingmen's families.

If trades unions would use their influence and power towards the establishment of technical schools; if they would take pains to instruct their members in a sound and humane political economy; if they would use their organizations to increase sobriety, to encourage good workmanship, and to make excellence in life and work the great aim of their members, they would be beneficent; as it is they are of little use; and the discussions heard at their meetings are only discouraging to those who really desire to see the mechanics of a nation its glory and pride.

A DARK SKIN.

From the New Bedford Standard.

IN the city of Washington recently, there was some objection made to employing a son of Frederick Douglass in one of the government printing offices. Occasionally we notice that a strong prejudice prevails outside of Trades Unions and Washington, and especially in churches, at theatres, in travelling conveyances, and at hotels, against the dark skin of persons of African descent. We cannot except our own New England States, or the Middle States, as we find this old prejudice against the dark skin everywhere, with the exception of the old slave States, where there were no obnoxious looks, or sneers, towards the African's dark skin.

In England and France a prejudice against the color of one's skin is not known. It is slowly disappearing in the United States, but the question is, Will it ever entirely disappear?

Frederick Douglass has often spoken in public before attentive thousands of listeners, and his thrilling eloquence in behalf of the slaves of the Southern States—when they were shackled and whipped by permission of the laws of the government—shows that a dark skin does not have an injurious effect on the brain! A man may be as black as charcoal, and possess a mind as brilliant and sparkling as a diamond.

Alexander Dumas, the world-renowned French author, is not a white man; his grandmother was a pure African negress. At his salons in Paris, Dumas has received visits during the last quarter of a century, from many of the most distinguished personages of that period; he was, too, on the most friendly terms with the royal family of Orleans, including, of course, the late King of the French. His son, known as "Dumas *fils*," is a dramatist and novelist of no ordinary ability and reputation. The father was born in France in 1803, and the son in 1824.

The fine climate of France, or else the polished manners of the French people, must exercise a favorable influence upon a dark skin, and the heart and brains beneath it, as we find in a recent volume of European travels, by the late Edward Gould Buffum, a long list of distinguished names of persons with dark skins. Mr. Buffum says:

"Among literary men who are either negroes or mulattoes, are Eugene Chapus, a native of Guadaloupe, a pleasing and refined writer, at present the principal editor of the Paris journal, *Le Sport Francais;* M. Felicien Mallefille, a romancer and dramatist; M. Auguste Lacausade, a distinguished poet, chevalier of the Legion of Honor, and principal editor of the *Revue Europeenne;* M. Victor Sejour, a native of New Orleans, a dramatic author of considerable celebrity, and an officer of the Legion of Honor; M. Melvil Bloncourt, a most agreeable, pleasing writer, whose articles appear in the *Courier du Dimanche*, the *Siecle*, and the *Journal des Economistes*, in which he has recently published a remarkable article upon Hayti. The founder of the *Journal des-Ecotes*, M. Bloncourt, while still a student, defended the cause of the enfranchised slaves against the colonial reaction; he has recently written for the *Biographie Universelle* the lives of celebrated men of color in all countries. M. Caraby, of New Orleans, is one of the most brilliant advocates of the bar of Paris. M. White, of Cuba, the son of a negress, received the first prize as a violinist from the Conservatoire de Musique, in 1856. M. de la Nux, also the professor of a first prize from the Conservatoie, is a pianist of great skill and celebrity. In the French army, at this time, are several men of color; among them M. Virgile, of the Ecole Polytechnique, colonel of artillery, and chevalier of the Legion of Honor; M. Lazare de Lance, captain of cuirassiers; M. Guillot Roux, captain of zouaves; M. Bouscaren, lieutenant in the line; M. Beville, lieutenant of hussars; and M. Bores, captain in the French navy." The ecclesiastical profession also contains many men of distinction. This is a remarkable list."

In the colleges at Rome there have been many distinguished scholars who had African blood in their veins, and some who were pure Africans.

Why should a wide-spread prejudice exist in the Northern States of this country against such a class of men? The celebrated sculptress, Miss Edmonia Lewis, was recently travelling in the western portion of New York, and made application at two first-class hotels, in a large city, for accommodations, but she was rudely repulsed, and was compelled to go forth in the evening, a wanderer. Happening to state her case to a clergyman, he at once kindly received her into his own house, and the next day, Miss Lewis proceeded on her journey, to be again insulted, of course, in some other city on account of the dark skin that God gave to her. It is a pitiful truth!

Frederick Douglass we all know by name and reputation, and tens of thousands can bear witness to his glowing eloquence, to his gentlemanly manners, to his commanding influence. He has a son who is a compositor, and that son was recently not allowed to work for an honest living in the city of Washington, nominally because he was not a member of the Printers' Union, but in reality on account of his dark skin! Why should young Douglass be forbidden his inalienable right, as an American born citizen, to pursue his trade?

If young Douglass should hereafter be tempted through poverty to commit a crime against the laws of his country, certain *white* Americans will be morally guilty of such act.

Again we ask, will the time ever arrive, when no more notice will be taken of a black skin, or a yellow skin, than a white skin?

Did not God make of "*one blood*" ALL the nations of the earth? The Ethiopian cannot change his skin, nor the leopard his spots—the African's skin and the leopard's spots are equally beautiful in the sight of God!

THE KU-KLUX-KLAN IN TENNESSEE.

WHIPPING NEGRO PREACHERS.

WE have had occasion, says the *Memphis Post*, to report Ku-Klux violence to some extent since the election. The instances were most numerous in Middle Tennessee. But it now appears that West Tennessee is to have a full share. Mr. Etheridge's home comes in among the lead. Great difficulty has been experienced in starting colored schools in Weakley County. At last two well-reputed colored men were found who would undertake the school—opened it, had a large attendance; the County Superintendent, Directors, and other gentlemen of the county visited the curiosity and pronounced it altogether doing a wide and public benefit. The personal character of the teachers was well spoken of. Mr. Etheridge lived in the town, and though showing no special interest in the school was considered on the whole friendly. There was some violent talk, but all otherwise went on well until Thursday night, Sept. 2, when men in disguise to the number of a dozen or so, called at the house where the teachers were boarding, found them in bed, put ropes round their necks and took them a distance from town, telling them they were the men who hung the colored men a few days before, declaring that their fathers had not educated them, and would not pay a tax to educate niggers, whipped them most cruelly, and warned them to leave town, and let them start away, when the teachers, going a little distance at a walk, began to run, and the men fired their revolvers at them. What excuse will be offered? Disfranchisement? That is past. Radical rule? They declare they have put an end to that. What then? Is it anything more than a deep, deadly hatred to the negro, and the determination that he shall not rise above the ignorance and degradation of his old condition of slavery. The responsibility passes from Radicals. Conservatives must now show their hand in enforcing law, and securing life, liberty, industry, education, or surrender the field.

MASKERS ON A TRAIN.

The *Nashville Press* of Monday has the following: A gentleman informed us that when the train stopped at Fort Hampton, on the Tennessee and Alabama Railroad, near the Alabama line, on Saturday morning, about 10 o'clock, some twenty men, masked, and robed in black gowns, with high peaked hats, rode up on horses covered with the same material, and inquired if a certain man was on the train, whom they said they were in search of. The individual was not on the train, and the train left without interruption. The robes and masks of the disguised men appeared to be of one piece, the masks having large holes cut in them. The maskers spoke civilly to the bystanders, and seemed to be entirely at home. The K. K. K.s don't seem to be disbanded in that locality yet. No information was given as to the offense which the obnoxious individual was charged with, and which was of so flagrant evil as to require the services of men disguised like assassins or burglars to bring to justice. Justice never wears a mask or uses a poisened dagger.

VICTIMS OF THE MADHOUSE.

ANOTHER CASE—IMPRISONMENT OF A CITIZEN OF NEW YORK—A REMARKABLE NARRATIVE.

To the Editor of the New York Times:

I NOTICED with a great deal of pleasure an article which appeared a few days since in your paper, in reference to madhouses and the manner in which they were conducted.

As I have been an inmate of the Bloomingdale Insane Asylum for the past three months or more, and was yesterday regularly discharged in the Superior Court by Judge McCunn, I desire, for the benefit of the public, and particularly for the sake of those who have friends now confined in that Asylum, or who may contemplate placing their friends there, to describe the manner in which my incarceration was effected, how I was treated while there, and the mode of treatment to which the unfortunates who surrounded me were subjected.

Before going further, let me say that I have been engaged in the City of New York, both as clerk and on my own account, for the better part of the last twenty years, and up to the 8th of June last was actively engaged on my own account in the twine business at No. 317 Pearl street.

Up to that time, I believe no fault had ever been found with my manner of conducting business by any person with whom I have had any connection, and up to that time I was the mainstay of my widowed mother and sister. Business caused my absence from home on the evening of the 7th of June, and on the following morning, upon returning to my house to breakfast, I found two strange men there.

On the evening of the 7th, my mother and sister being in ill health, I stopped at my cousin's house and requested his son to procure a nurse and send her to my house. In the conversation which I had with this young man, I stated to him a matter, of which he was unaware, in regard to certain relatives who resided in Massachusetts.

This matter—which was something that had evidently been kept concealed from him, and was concerning an affair that I had greatly at heart—is the only reason that I can assign for the treatment which I have subsequently received.

After a short conversation with the two men whom I found at my house on the 8th of June, I went out with them, at their request, and was taken by them to the Station-house in that precinct, where I remained until 12 o'clock, when I was removed to the Police Court at the City Hall in Brooklyn. The only persons that I had ever seen before, at the Court, were my brother and one other gentleman with whom I had a slight acquaintance. There was but one Magistrate on the Bench, and no testimony taken that I could perceive, unless general conversations might be called such; at all events, what I had to say in my own behalf certainly had no weight with the Magistrate. I asked for an examination, and that I might have counsel, and suggested the name of Mr. Evarts whom I wished to employ.

After these proceedings were over in Court, I was placed in a carriage, and was accompanied by two strangers and my brother. It was stated to me before entering the carriage that we were to go and see Mr. Evarts, and as we drove to the upper part of this City I was informed that he lived up town, and that we would call at his house. Being, as I believed, in a perfectly sane state of mind, I was fully aware that I was being taken to the Insane Asylum, and finding the power against me too strong for me to resist, I quietly submitted. This deception as to the Lunatic Asylum being Mr. Evarts' residence was attempted to be kept up until we actually reached the door.

I was taken in, introduced to Dr. Brown, the Superintendent, and soon found myself an inmate of the Asylum, in the midst of crazy people.

As I have been deprived of proving my sanity in Court by the fact that I was discharged from the Asylum after a writ of *habeas corpus* had been taken out in my behalf, and before the return day, I can only assert that I am sane now, was sane at the time I was taken there, and was of perfectly sound mind and memory during the whole time I remained there. With this assertion I will proceed to describe my treatment and that of those around me. As illustrating the state of mind which those who placed me there must have considered me in, I will say that, shortly after I arrived at the Asylum, I was requested to draw my check for some money which I had then in bank, and of course, being in the Insane Asylum, I declined.

[Our correspondent, Mr. Frothingham, here enters upon a detailed description of the conduct of the Asylum; but we omit this portion of his letter, as we do not consider it bears upon the vital point in his case and in similar cases.—*Ed. Times.*]

Prior to the time I notified the Warden that I had given directions to some of my business acquaintances to employ counsel in my behalf, I had not received in all more than three or four visits from the superintending physician of the institution, but was left to the charge, observance and occasional visits of two young gentlemen who were called his deputies. When visited by the superintending physician, I tried to get him to state to me what there was in my appearance, manner or language which indicated aberation of mind, but was never able to hold him in conversation long enough to receive a reply.

The Committee who occasionally visited the institution are probably men of the highest respectability and standing as merchants, and knowing nothing about insane people, depended entirely upon the physician's statements in regard to the inmates, and looked upon a person confined in such an asylum very much as a person looks at an individual confined in prison.

After notice had reached Dr. Brown that legal proceedings had actually been instituted, I discovered that I was really of some importance in the place, and on Sunday last was quite overpowered with the frequency of his visits. At that time I had not received notice that the writ of *habeas corpus* had been allowed, nor was it mentioned to me, although it had been served the night before. His principal efforts in these conversations was directed toward inducing me to forego legal proceedings. On Monday morning I received a note, which my counsel, Mr. Townsend, had sent me on Saturday night, when the writ was served, with the information that I might leave the institution if I desired. Unfortunely, I left, and thus, unintentionally, defeated my aim of having a public investigation. To remedy my error, if possible, by the advice of my counsel, I returned immediately and slept there each night until discharged, but the institution availed itself in Court of pleading my acceptance of my discharge from the institution on Monday, and giving me no chance except through the public journals of presenting my case.

I have not mentioned the names of individuals to whom I must attribute my incarceration, or the motives which induced them to act. All this will appear in the proceedings I am about to institute.

Very respectfully,

H. FROTHINGHAM.

New York, Thursday, Sept. 16th, 1869.

A REMARKABLE NARRATIVE.

From the N. Y. Times.

We publish to-day a remarkable narrative from the pen of a gentleman well-known in mercantile circles in this city, who has just effected his release from the Lunatic Asylum at Bloomingdale, after an incarceration of three months, during the whole of which time he alleges he was of perfectly sound mind. "I can only assert," says he "that I am sane now, was sane at the time I was taken there, and was of sound mind and memory during the whole time I remained there." He alleges that he was inveigled into the Asylum by certain parties for purposes which will appear by the legal proceedings soon to be instituted.

When we heard of the case, by its being brought before the Court a few days ago, we took occasion to direct public attention to its extraordinary features, and we also took the opportunity of mentioning the facts regarding a large number of analogous cases that have lately come to light, here and elsewhere—cases in which men and women, possessed of minds quite as sane as are possessed by mankind and womankind in general,

found themselves confined in lunatic asylums, at the instance of designing relatives, or as a means of covering up the nefarious schemes of other parties. None of the cases, however, were of a more startling nature than that of Mr. Frothingham, as developed in the statement with which he has furnished us. It will certainly arrest the attention of the public, and will be the means, we trust, of aiding in the enactment of such legislative measures as will prevent the possibility of such occurrences in this community.

We have taken the liberty of excising from Mr. Frothingham's letter that portion which relates to the treatment of the inmates of the Asylum at Bloomingdale. In truth, the statements which he makes on this point are of no especial consequence in themselves; and we are convinced, after perusing them, that nothing can be shown as proof that Dr. Brown does not treat his patients with the greatest leniency and humanity. The personal character and professional reputation of Dr. Brown stand too high to permit the belief that he fails in anything required for the welfare and comfort of the ladies and gentlemen over whom he has supervision. The Board of Governors and Visiting Committee are moreover (as our correspondent himself says) men of the highest respectability and standing; and though, as a body, they may not be conversant with all the illustrations of insanity, they are certainly familiar with the requirements of humanity, under the conditions of an insane asylum. In truth and in short, so far as the general treatment of patients is concerned, we are satisfied that every one who has ever examined the arrangements at Bloomingdale, must be convinced that they are of the most admirable character.

But the actually outrageous and utterly intolerable feature of the present case is that which displays the facility by which designing parties may secure the confinement in mad-houses of persons whom they may thus desire to victimize. In any case, all that they need is the order of a Magistrate and the certificate of two physicians. Any unprincipled rascal, in connivance with two other rascals —one of them a "Judge" of the kind we know in New York and two of them "doctors" such as our laws permit to exist—need have no difficulty in sending a victim to the Lunatic Asylum. It is not an infrequent thing either—as the testimony in some of the recent trials of cases of this kind has shown—for the doctors who do this sort of work to "examine" the patient in a surreptitious manner, and in a way altogether perfunctory. The victim is not aware that he has been examined—is entirely unconscious of having been in the presence of medical examiners, and knows as little of the circumstances under which they certified to his insanity as of the means by which the magistrate was induced to issue the order giving them the power. For example, in the case of Mr. Frothingham, now under consideration, it does not appear that he has the slightest knowledge of ever having been professionally examined for insanity. The two strange men who called at his house may have been doctors;—there may, unknown to him, have been doctors in the Court in which he found himself. Though he says no testimony was given, and the examination he asked for was not granted. From the Court-room to which he was cunningly taken, he was removed to the Madhouse, from which he has just managed to secure his release.

Now, this kind of law, in this kind of cases, cannot be tolerated. The Legislature, at its forthcoming session, must be compelled to adopt measures for the protection of the citizens in this respect.

NATIONAL LABOR CONVENTION OF THE COLORED MEN OF THE UNITED STATES.

FELLOW CITIZENS:—At a State Labor Convention of the Colored Men of Maryland, held July 20th, 1869, it was unanimously resolved that a National Labor Convention be called to meet in the Union League Hall, City of Washington, D. C., on the 1st Monday in December, 1869, at 12 M., to consider:

1st. The Present Status of Colored Labor in the United States and its Relationship to American Industry.

2d. To adopt such rules and devise such means as will systematically and effectually organize all the departments of said labor, and make it the more productive in its new Political relationship to Capital, and consolidate the Colored Workingmen of the several States to act in coöperation with our White Fellow-Workingmen in every State and Territory in the Union, who are opposed to Distinction in the Apprenticeship Laws on account of Color, and to so act coöperatively until the necessity for separate organization shall be deemed unnecessary.

3d. To consider the question of the importation of Contract Coolie Labor and its effects upon American Labor, and to petition Congress for the adoption of such Laws as will Prevent its being a system of Slavery.

4th. And to adopt such other means as will best advance the interest of the Colored Mechanics and Workingmen of the whole country.

Fellow-Citizens: You cannot place too great an estimate upon the important objects this Convention is called to consider, viz: your Industrial Interests. In the greater portion of the United States, Colored Men are excluded from workshops on account of their *color*.

The laboring man in a large portion of the Southern States, by a systematic understanding prevailing there, is unjustly deprived of the price of his labor, and in localities far removed from the Courts of Justice is forced to endure wrongs and oppression worse than Slavery.

By falsely representing the laborers of the South, certain *interested* writers and journals are striving to bring Contract Chinese or Coolie Labor into popular favor there, thus forcing American laborers to work at Coolie wages or starve.

The Address of the National Executive Committee, created by the National Convention of Colored Americans, convened in Washington on the 13th of January, 1869, makes a forcible appeal upon this subject. They have and are making noble efforts to overcome these great wrongs, which we feel can only be effectually remedied by the meeting in National Council of the Mechanics and Laborers of this country. We do, as they have—appeal to the white tradesman and artisans of this country to conquer their prejudices so far as to enable colored men to have a fair field for the display of competitive industry; and with this end in view to do away with all pledges and obligation that forbid the taking of colored boys as apprentices to trades, or the employment of colored journeymen therein.

Delegates will be admitted without regard to race or color. State or City Conventions will be entitled to send one Delegate for each department of Trade or Labor represented in said Convention. Each Mechanical or Labor Organization in every State and Territory is entitled to be represented by one Delegate. It is hoped that all who feel an interest in the welfare and elevation of our race will take an active part in making this Convention a grand success.

By order of the Executive Committee.—William W. Hare, John W. Locks, Wm. L. James, John H. Tabbs, H. C. Hawkins, Geo. Myers, Robert H. Butler, G. W. Perkins, Wm. Wilks, Geo. Grason, Wesley Howard, Daniel Davis, Jos. Thomas.

J. C. FORTIE, *Secretary.*
ISAAC MYERS, *President.*

Coöperative Executive Committee:—James Ruby, Texas; P. H. Clark, Ohio; John M. Langston, Ohio; William Spradley, Ky.; Rev. James Lynch, Miss.; William H. Hall, Cal.; Mark A. Bell, Oregon; Dr. W. H. C. Steveson, Nevada; Hon. H. D. Norton, Va.; William Brown, Mass.; Col. A. H. Galloway, N. C.; R. H. Cain, S. C.; Rev. H. H. Garnet, Pa.; William Nesbit, Pa.; Joseph C. Bustill, Pa.; Isaiah Wears, Pa.; William Rich, N. Y.; Lt. Gov. Oscar Dunn, La.; Jonathan Gibbs, Esq., Fla.; Rev. Jas. Simms, Ga.; Rev. B. T. Tanner, Pa.; Frederick Douglass, Esq., N. Y.; F. G. Barbadoes, Mass.; W. U. Saunders, Md.; Bishop D. A. Payne, Ohio; Bishop A. W. Wayman, Md.; Geo. T. Downing, Esq., R. I.; J. M. Williams, N. J.; Richard De Baptist, Ill.; Moses Dixon, Mobile; W. H. Gibson, Ky.; Alexander Clark, Iowa; Chas. H. Peters, Washington, D. C.; Cornelius Clark, Washington, D. C.

Conventions and Associations will report the names of Delegates to ISAAC MYERS, Box 522 Post office, Baltimore, Md.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, SEPTEMBER 25, 1869.

PHOTOGRAPH OF JOHN G. WHITTIER.

WE have completed arrangements which enable us to offer, as an additional premium for new subscribers, a life-like, handsomely finished, medium sized photograph of JOHN G. WHITTIER. It is of the same size, and in the same finished style, as that of Mr. Phillips, and by the same artist, Mr. Augustus Marshall, 145 Tremont street, Boston. As a photographer, Mr. Marshall is equalled by few, and surpassed by none in Boston, or elsewhere. Each photograph will be accompanied by Mr. Whittier's autograph. We doubt not that many of our readers, by whom everything from Mr. Whittier's pen is fondly treasured, will be glad to avail themselves of this favorable opportunity to obtain a recent and truthful likeness of him. It is the best we have ever seen of him, and will, we have no doubt, give excellent satisfaction to his numerous friends.

To any one who will remit to us for two new subscribers, one year, ($6), or to any old subscriber, remitting also for one new subscriber ($6), we will send post paid a copy of the excellent photograph of Mr. Whittier.

To any one remitting for three new subscribers, ($9), or renewing, and remitting for two new subscribers ($9), we will send one copy of the photograph of John G. Whittier, and one of Wendell Phillips.

LAND.

THE Boston Emigration Committee saved Kansas. They flung into it all the elements that make a Free State; educated men, law-abiding men, working men, capital, and machinery. These they protected until the seeds grew too strong to need protection. If we could have a President willing to hold his office in trust for the Nation, intelligently using all its great powers to protect all classes and secure obedience to the laws—we might see the South emerge into peace and civilization from the cloud that now hides and chills her. With such an Executive, the white race there would have borne, as they should, for the next thirty years, those evil results of their past barbarism which no skill or State craft can wholly avert. But while without such help we do not despair of the ultimate result, feeling sure that the right will finally prevail; still the lack of this aid will turn those evil results into another channel. The black and the poor whites will explate, by their sufferings, the sins of their oppression. Land, wealth and civil privilege in the hands of the upper class, will enable that class to avoid, almost entirely, the results of a wicked past, and to turn them into the bosoms of their former slaves. This is the saddest effect of the Nation's indifference, which trusted an empty soldier with the settlement of this delicate and difficult affair. Gen. Grant is not a traitor: he is only King Log. As much "Evil is wrought from want of thought" as from any other want.

We do not yet despair of the success of the XVth Amendment. We hope and expect that the colored race will have suffrage guaranteed to it on paper. This will place them on the same level with other races. But it will not secure to them the ballot to any purpose or in any real sense. Thousands of working men at the North have it but dare not use it. They are too poor, landless and dependent. The French mass has the ballot. But the French peasant is too ignorant and too poor to use it. Of what practical use would the ballot be to the six million English workingmen who never know what it is fully to satisfy their hunger? No, by the side of the ballot we must put in train a series of measures that will secure the negro and the poor whites land, education and employment. At the beginning one thing would have secured this;—peace, safety of life and property, obedience to law. If at the outset Government had held the reins with a firm hand, punishing every outrage with terrible promptness and certainty, natural causes—commercial greed, tendency of capital to seek a level in different sections, desire by good conduct to increase the value of their lands, etc., would have hastened reconstruction and put the black laborer of the South just where the white laborer of the North stands. The two, making common cause, would soon have righted all that is wrong in the relations of Capital and Labor.

But Government has allowed land and Industrial Corporations to lapse back into the hands of white rebels. Sore with their late defeat they struggled to use these moneyed and industrial advantages in the service of political hobbies. They, for the time, resist the laws of business and fight the battle of a "lost cause" behind the bulwarks of wealth and Incorporated privilege. Of course this cannot last forever. But the history of the last century in England shows us that it can last many years, yes—generations.

If then we would make the negro's civil rights available to him in the next quarter of a century, we must systematically counterwork this Southern plot; fight it on the field and with the weapons that it has chosen. We must do what New England wealth did in Kansas;—we must flood the South with the elements of Freedom. Buy large tracts of land and cut them up into small farms for blacks. Get control of Railways and manage them so as to build up villages along their routes. Some Southerners will not sell land to blacks. Some would, but dare not, overawed by the frown of their neighborhood. All this Northern wealth —without loss, indeed with large profit—can and must remedy. We regard the XVth Amendment as only opening a door; furnishing an opportunity—and the moment it is sure and safe, we must push forward our lines and occupy these points of vantage.

Without this, we run the risk of losing half we have gained. Our descendants may see how much this necessity was for our final advantage, in welding and kneading the Nation together. For us it seems an unnecessary burden,—one from which a skilful and watchful Government could have saved us.

But now the duty is to buy land; form Societies; set on foot exactly the means that made Kansas a free State. There the South threw down the gauntlet. The North lifted it and conquered. On a larger field, with infinitely larger results depending, the South defies us again. We trust she will be met by the same men with the same weapons, and be obliged to take the field with the same defeat.

WENDELL PHILLIPS.

WOMAN SUFFRAGE.

AN important measure, introduced in the Forty-First Congress, but not considered, was the Sixteenth Constitutional Amendment, offered by the Hon. George W. Julian, providing for the enfranchisement of women. This Amendment, and bills for the enfranchisement of the women of the District of Columbia, and of the Territories, were referred to a Committee, the Judiciary we believe, but no report was made before the adjournment. On the reassembling of Congress in December, after disposing of whatever additional legislation may then be deemed necessary to insure the ratification of the pending Fifteenth Amendment, we hope Mr. Julian's important Amendment and bills will be promptly reported upon, fully considered, and adopted.

The national rebuilding will be most incomplete with one-half the people still disfranchised on account of sex. There is no argument in support of suffrage for men which does not apply with equal force in favor of woman suffrage. Granted that woman is a human being, and it necessarily follows that all the fundamental, inalienable rights that pertain to any human being belong to her. Educated in the same primary schools, attending the same places of worship, sharing amusements in common, the companions of men in the privacy, hardships, joys, and sorrows of home life, going to the same post-offices, reading the same political newspapers, discussing with men and each other political topics, sometimes delivering political addresses, oftentimes latterly attending the same political meetings, why, as the next, logical, and most important step, should not women accompany men to the polls? We have never yet heard or read from the opponents of woman suffrage a single good, sound, logical reason why they should not. We do not believe that a valid one can ever be offered—because none exist.

Sex is no more a disqualification for voting than for church membership. Any church which received only men to its membership we should neither confide in, nor desire to be counted a member of. As much do we despair of seeing a type of government, which shall be in any true sense religious, or respectable, until women shall participate therein equally with men. We do not expect woman suffrage alone, and of itself, to usher in at once the millennium. There are, as has already been rendered quite apparent in the progress of the Woman's Rights movement, women as conscienceless and unscrupulous as are many men in political life,—women who, while seeking their own enfranchisement, do not scruple to stimulate a relentless prejudice against others who are likewise disfranchised, and everywhere cruelly persecuted on account of color. Woman Suffrage will of course bring to the polls the counterparts of men, good and bad, alike. But it is better that they should go to the polls together, and share political responsibility. When the responsibilities and duties of legislation are thus shared, the legal needs of women will assuredly be better met and provided for than they are, or possibly can be, while men alone are legislators. As in literature, so in politics, the joint participation of women with men will secure better conditions for true progress. A corresponding improvement in quality and moral tone, it is safe to assume, will be realized. Where the welfare of women is involved, women certainly should have a voice. Of course all general legislation relating to the welfare of society, includes women as fully as men.

We look forward to a time in the near future when there must needs be a national political movement for the absolute prohibition of the manufacture and sale of intoxicating liquors, for a beverage. No one will deny that such a movement, already in embryo existence, involves most deeply the happiness and well being of women. Not only are polling places, where liquor is freely sold, rendered unfit for men or women to attend, but what desolation and debauchery does the liquor traffic send to the thousands of firesides where women are made to share, in a more intimate than political companionship, the frightful degradation and untold sorrow! It is quite time this national issue for prohibition was pressed home upon the consciences of the people. The enfranchisement of women will enhance greatly their power as co-workers in its behalf. Followed up by their votes, their voices would be heard and heeded. Universal suffrage cannot prove a panacea for our national ills, if intemperance continues, as at present, the prolific fountain of personal debauchery and insanity, and of public and private corruption. Woman suffrage will be valuable as furnishing better conditions for, and increasing the chances of right legislation, on temperance, and all other subjects pertaining to the general welfare. As inferior in quality and character as is the exclusive, selfish Club life of men, compared with that of the true and beautiful home, in which men and women dwell together with wholesome self-respect, and a true respect for each other, is that government in which men alone are the source of political power, and the authors of its legislation, compared with the true Republic which is yet to be, wherein women and men shall stand side by side, acknowledged equals as voters, legislators and administrators of the law.

Let, therefore, all friends of Woman Suffrage, while besieging their own State Legislatures for local action, also urge the Forty First Congress, by petition, delegations and otherwise, to promptly adopt the Sixteenth Constitutional Amendment and send it forth to the States for ratification, to the end that the women of the nation may be speedily enfranchised, and the era of real Republicanism be fairly inaugurated.

THE following letter from the Hon. GEORGE W. JULIAN was addressed to Mrs. Livermore, for the recent Chicago Woman's Rights Convention:

LETTER FROM HON. G. W. JULIAN.

CENTREVILLE, Ind., Sept. 7th, 1869.

My dear Mrs. Livermore:—When I wrote you, a few days since, I hoped I would be able to attend your approaching Convention. In this I am very much disappointed. Let me, therefore, say a word to the Convention, provided you shall think it worth while to communicate it.

Ever since I was old enough to form an opinion on public questions I have believed in the right of women to the ballot. This right depends on those grand primal truths of democracy, which our fathers declared to be self-evident and the denial of which is necessarily fatal to all government by the people. "Taxation without representation is tyranny:" and this is only one mode of expressing the truth that the citizen who is taxed and governed without any voice in the governing power is a slave. It can make no whit of difference in principle whether he wears the collar of a particular master, or is the slave of a stronger tyrant called society. It is still slavery, and the question of sex can have nothing whatever to do with the issue. I have too much respect for myself to denounce an aristocracy founded on color or race, and at the same time justify an aristocracy founded on sex. I believe, religiously, in democracy as a principle; but that principle is certainly not satisfied by a government resting on the assumed right of one-half of the people to deal with the liberty, property and lives of the other half, without their consent. I am not arguing the question, but simply stating my own decided convictions, and referring them to elementary principles, which require no argument. Let me add, that in the discussion of this question during the past twenty years, to which I have given some attention, I do not remember a single argument against the right of women to vote which met the issue upon its merits, and which did not dwell upon the predicted mishaps of granting the right as the main reason for witholding it.

The progress of this movement has not been rapid. Like other great reforms, it has been compelled to bide its time, and await the logic of events. One of the blessed compensations of the late civil war was the abolition of negro slavery. This necessitated the enfranchisement of the negro as a citizen, and provoked a popular examination and re-examination of the whole question of human rights. The rebellion has thus proved a mighty schoolmaster in bringing the people to a knowledge of the principles of free government and of radical democracy. When, during the Fortieth Congress, I saw the ballot at last secured to the negroes of the South, and a Constitutional Amendment launched with the moral certainty of its ratification, by which the ballot would be restored to the disfranchised race in all the States, I thought the hour had struck for an organization for the enfranchisement of the women of our country. I therefore offered bills in the House of Representatives securing the ballot to woman in the District of Columbia, and in all the Territories of the United States; and I had the honor to submit a Sixteenth Amendment to the Constitution, basing the right of suffrage in the United States upon citizenship, and forbidding hereafter any distinction whatever in the exercise of the right founded upon sex. This grand national issue is before the country, and it will remain there till it shall be settled in accordance with the theory of our government. The triumph of the cause is a mere question of time, and the time may come sooner than the most sanguine of its friends believe. These are revolutionary days—while generations of common time are now crowded into the space of a few years. The man mistakes his reckoning who judges either the present or the future by any political almanac of by-gone times. Who can remember the marvelous events of the past seven or eight years, and then predict the failure of further measures, woven into the same fabric, and born of the same inevitable logic? What man or party can now call a halt in the grand march of history through which the hand of providence has been so visibly guiding this nation to real liberty and lasting peace? Courage, then, constancy and faith! Let no man or woman falter, or doubt for a single moment that

> "Truth shall triumph at the last,
> For round and round we run,
> And ever the right comes uppermost,
> And ever is justice done."

Hoping that your Convention will prove a great success, I am, very truly yours, GEO. W. JULIAN.

PROVES TOO MUCH.

GEO. WM. CURTIS avers that Grant's three months absence from the Capital has not injured the public welfare. If this is true what is the need of a PRESIDENT? In spite of the sailors' superstitution, a ship will sail just as well without a figure-head.

Gen. Butler is said to have proved that according *to the rules of evidence observed* in Courts of law Mrs. Stowe's story is not true. All the worse then for the *rules of evidence*. They must be very absurd rules. Arch-bishop Whately showed that, according to *Hume's* rules of evidence, Europe had no right to believe in the existence of Napoleon Bonaparte. The result was worse for Hume's rules than for Bonaparte. Perhaps Gen. Butler's sly humor was to show how absurdly Courts tie themselves up. Certainly, whether he intended that or not he has succeded in doing it. W. P.

WE noted last week with regret in connection with the recent Woman's Rights Convention at Chicago the fact, as stated in *The Tribune's* report, that one resolution, giving an indirect indorsement of the Fifteenth Amendment, "created an exciting discussion, *and was finally withdrawn.*" We are glad to see, by the last number of *The Agitator*, that at a subsequent session of the Convention the resolution was again brought forward, earnestly supported by Hon. S. M. Booth and Mrs. Livermore, and adopted by a very large majority. From *The Agitator's* report we quote the following concerning the re-introduction and adoption of the resolution:

"Hon. S. M. Booth wished to say a word to women. They could get the suffrage either by revolution or through the good will of men. The first they did not intend to do. He repeated the resolution offered in the afternoon by Mr. Blackwell, and wanted to know whether they were not in favor of extending suffrage to all. They should pass such a resolution to gain the votes of men.

"Judge Waite suggested that the resolution was withdrawn.

"The Chair [Mrs. Livermore] decided that Mr. Booth was in order and went on to say, that she did not understand that the Convention was against the Fifteenth Amendment. She was certain the women of the West were for it, and she had so told a delegation of colored persons. Mr. Blackwell withdrew the resolution too hastily. Had it been put to vote, it would have passed, but there was some fear of discussion and disturbance. She repudiated the idea that Western women were opposed to the Fifteenth Amendment. If the resolution was put to vote it would be carried.

"After some little discussion, the resolution was put to vote, and carried, there being only two votes in the negative."

Since the above was in type, we have received the following from Mrs. LUCY STONE:

NEWARK, N. J., September 21st, 1869.

DEAR MR. POWELL:—In your paper of the 18th inst. I notice the following:

"At a Woman's Rights Convention held last week in Chicago, and presided over by Mrs. Livermore, we see by the *Tribune's* report, that

"'One resolution, giving an indirect indorsement of the Fifteenth Amendment, offered by Mrs. Lucy Stone Blackwell, *created an exciting discussion, and was finally withdrawn.*'"

The truth is, that the resolution referred to saying "we rejoice in every extension of suffrage," etc., was *finally carried, with only two dissenting votes.* That vote is an accurate expression of the feeling of the woman's suffrage advocates in regard to the XVth Amendment. Not one in a thousand of them is opposed to it. On the contrary, they know that negro men, and all women, suffer a grievous, common wrong, and are glad when either class, or individuals of either class, can escape from it. * Let the friends of both causes cheerfully give each other credit for real facts. Each bitterly needs all the help of the other.

You will be glad to know that the Woman Suffrage Convention at Cincinnati, last week, drew together, for two days, an immense audience which literally packed Pike's large Music Hall, so that there was not even comfortable standing room. A State Association was formed with Mrs. Tracy Cutler, as President. Professors from Lane Seminary, editors and clergymen, were in constant attendance. The *Cincinnati Commercial*, one of the leading papers of the city, said editorially, "the women have only one sex to convert, and that is their own." Everything looks hopeful for the West. Very sincerely yours,

LUCY STONE.

THE HUMBOLDT Centennial Anniversary, fitly commemorated in this city on the 14th inst. by an eloquent address from Prof. Draper, in connection with the unveiling of the Humboldt bronze bust, in Central Park, with appropriate music, etc., was also very generally celebrated elsewhere. In Boston an address of great interest was delivered in Music Hall by Prof. Agassiz, and another elsewhere by Karl Heinzen, of the *Boston Pioneer*. The following eloquent tribute to the genius and character of Humboldt, by John G. Whittier, was sent to the Chairman of the Centennial Anniversary, Boston, and was laid before the delegates and invited guests at their evening reception:

AMESBURY, 9th mo., 6th, 1869.

To R. C. Waterston, Jeffries Wyman, N. B. Shurtleff, etc., Committee:

GENTLEMEN: I fear I shall not be able to be present at the centennial celebration of the birth of Alexander von Humboldt, to which you invite me, but I cannot let the occasion pass without expressing my entire sympathy with the object of the society which you represent. There is little danger of over-estimating the worth of such a man as Humboldt, whose reputation, outgrowing the limits of nationality and breaking down distinctions of race and language, has become universally acclimated, the common property of Science, Civilization and Human Progress.

What most impresses me, in contemplating his life and character, is their symmetry and rounded completeness. He was not exceptionally great in one direction only; wherever you touched him you felt the firm muscle of his intellectual strength. He saw all sides with cosmical appreciation. His mind, like the wheels of Ezekiel's vision, was "full of eyes round about." He had a broad, generous nature, and neither art, nor science, nor philosophy, could overlay and smother his humanity. The profoundest of all students of the laws of the universe, he was never indifferent to the welfare of his fellow men. He hated all slavery, mental, spiritual, physical. He was only intolerant of intolerance. His generous and hearty interest in the cause of freedom in the United States can never be forgotten by those of us who, in dark and evil days, were cheered by his approval and sympathy.

Doubtless it is not well to set up human idols. But, while judging severely of wasted and dishonored lives, it surely becomes us to cherish gratefully and reverently those marked by noble aims and honorable achievement.

Honor, then, to the great German, and let a common admiration of the flower and consummation of Teutonic genius and culture serve to unite in closer brotherhood his countrymen and ours. Very truly your friend,

JOHN G. WHITTIER.

MR. GREELEY did what he could to secure the election of Gov. Senter as the "Universal Amnesty" candidate in Tennessee, and rejoiced over the victory he helped the Rebel Democracy of that State fraudulently to win. Since that election Tennessee has been necessarily dropped from the list of States hitherto relied upon to ratify the Fifteenth Amendment. A long suffering people have been also forced to face the unwelcome prospect of Andrew Johnson as, for another six years at least, a Senator of the United States. In other respects, especially in educational affairs within the State, Mr. Greeley's "amnesty" victory already excites the apprehensions and regrets of even many Conservative Republicans. *The Chicago Tribune* of the 15th inst. comments as follows upon Gov. Senter's administration:

"We do not like the flavor of Gov. Senter's administration so far. He seems quite needlessly desirous to imitate in Tennessee the course which Andrew Johnson made immortal as 'my policy.' The withdrawal of the State patronage from the Memphis *Post* and the consequent suspension of the staunchest Republican paper in West Tennessee, is not a good beginning. The *Post* was founded by Gen. Eaton, and has done good missionary work in a region greatly needing it. Gen. Eaton himself has been ably engaged since 1867, as "Superintendent of Public Instruction," in trying to make Tennessee equal to his native State (New Hampshire) in free schools. Within his term four hundred school-houses have been built, and thirty-seven have been burned by the ex-rebels, who regard school-houses as an evidence of their subjugation, and are very industrious in 'throwing off their shackles.' Gen. Eaton had also secured an attendance at his schools of 135,732 pupils of both sexes, which was a wholly new state of things in the history of the educational cause in Tennessee. Gen. Eaton was defeated at the election by the fraudulent votes of the Senter party, and an ex-rebel was elected, who, if report speaks correctly, is "Superintendent of Public Instruction," without having ever received much public instruction in the elementary branches of education himself. He will aim to overturn what Gen. Eaton has accomplished."

AMONG Methodists the question of liscensing women to preach has for some time past been a subject of earnest discussion. The agitation still continues, and is likely, we infer, to result in the final admission of women to the pulpits of that denomination. We think it quite proper that Methodist women, who as a class are fully as zealous for, and devoted to the denominational welfare, as are the men, should be recognized in and welcomed to the ranks of the ministry. *The Tribune* of Tuesday, referring to the subject of "woman preaching," says:

This question, which has so long agitated the Methodist body, is up again. After a suspension for several weeks the Methodist clerical meetings are again in full blast, and the inevitable 'question' starts up to fright the ministers from their propriety. The old Methodist rooms in Mulberry street long echoed to the arguments on the Woman question. The meetings, together with the subject, are now transferred to the Methodist Book Rooms, Broadway and Eleventh street. Yesterday week the Rev. Mr. Roche tilted somewhat roughly against the Rev. Mr. Buckley. Yesterday, Mr. Buckley, in a lengthy rejoinder, went over much the same ground that he and other speakers have so often gone over before. He made a determined stand against allowing women to preach. It was a dangerous innovation, that of introducing Mrs. Van Cott into one of the pulpits of this city. He had nothing to say against Mrs. Farmer. Though she preaches, she does so privately, and does not seek a license to unsurp the proper domain of a minister. The Rev. Mr. Adams presided at the meeting yesterday. A large number of ministers were in attendance. After the Rev. Mr. Buckley's address, the further discussion of the woman question, was postponed till next Monday, and the meeting adjourned.

THE old spirit of hatred of the North still lives among the Southern people. A significant illustration of this was mentioned to us recently by a merchant of this city. He is a wholesale dealer in fancy goods and bead work. Among his customers a few days ago was one from Mobile, Ala. The Southerner, while selecting his assortment, said to the merchant "*I don't want any of those that have 'stars' and 'flags' on them,*"—referring to some little cushions and other Indian bead work. "*I have no objection to selling them, you know,*" he said, "*but my customers wouldn't buy them; wouldn't have them at any price!*"

To a Kentucky customer our merchant friend said, in a conversation about national affairs, "you still come to New York to buy goods?" "Yes" said the Kentuckian, "but I suppose you are all agin us." "No," was the answer, "we bear you no hatred. Where do you buy your dry goods?" "Of C——n, *but I suppose he's a d—d rascal,*" said the Southerner. Our friend defended Mr. C——n, a leading, wholesale dry goods merchant of this city, as an honorable man, who bore the South no ill-will, but who, with himself and many others, hated slavery. The irate Nasby-ite reiterated, however, his profane condemnation of Mr. C——n, and of Northern merchants, and people generally. Bad blood still courses in the veins of the ruling white class of the South, and the contest for supremacy in the nation is as yet but partially suspended; not ended.

WHEN the N. Y. *Times* came under its new management we were led to expect an example of dignified and elegant journalism, such as the metropolitan press had not hitherto afforded. We are somewhat surprised therefore to find ourselves designated in its columns as "blockheads," for having expressed an opinion, which we have reason to believe is shared by many, viz., that President Grant is too long absent from his official post of duty, in view especially of the disorder and suffering at the South for which he, as President, is to be held measurably responsible.

The Times refers us to evidence to be forthcoming *next Winter*, which will abundantly prove the President's statesmanship. Perhaps when his season of recreation is at an end, if he will then do what he ought to have done ere this, invoke, by the power officially vested in him, order and safety where now disorder and anarchy prevail, as in Mississippi and Texas, what the *Times* foretells, will then be true. Now, in view of the condition of affairs at the South, the evidence is clearly against the President, and we besought his influential friends to try and induce him to return speedily to the discharge of important, but hitherto neglected official duties.

NOTHING could follow more naturally, as a logical sequence, the appointments of Gen. Steedman, and Perry Fuller at New Orleans, upon which we commented at the time they were made, than the New Orleans telegram of Sept. 20, which we print herewith:

HEAVY SUIT AGAINST GEN. STEEDMAN—PERRY FULLER ADMITTED TO BAIL—THE THREE MILLION DOLLARS "RING" SWINDLE.

NEW ORLEANS, Sept. 20, 1869.

A suit has been entered in the United States Circuit Court against Gen. J. B. Steedman, ex-Internal Revenue Collector for this district, and his sureties, by the United States District Attorney, for over $600,000, which amount, after the adjustment of accounts by the proper officers, is found to be due by Steedman as tax collector to the government.

"Ex-Collector of Customs Fuller has been brought here from St. Louis, charged with complicity in the $3,000,000 'ring' swindle on the government. He was admitted to bail in $20,000 to appear in November next."

To the Editor of the Standard:

IF the Fifteenth Amendment does not now receive the ratification of three-fourths of the States, is it lost forever? Can the *same* question as an amendment to the Constitution ever be submitted to the people again?

Yours truly, T. W. CARDOZO.

If the Amendment fails to receive the requisite number of affirmative votes from the States now, it will be but postponed; not lost. It can be, and the victorious march of the Anti-Slavery movement thus far is a guarantee that it will be, kept an open question till the ratification is finally consummated, and the colored people of the Nation are secured in political equality with other American citizens.

WE print in another column a careful, intelligent analysis of the present political situation concerning the Fifteenth Amendment, from the Washington Correspondent of the *Cincinnati Commercial*, whom we know and can vouch for. We still hope for the ratification of the Amendment during the coming winter, but it will be seen from his statement that the danger of defeat is not inconsiderable. Much will depend upon the result of the election in Ohio next month. If the Amendment is not defeated it will not be for the want of strenuous, bitter and most unscrupulous opposition on the part of the negro-hating Democracy.

We print in another column a letter, with comments thereon, from the *N. Y. Times*, furnishing another illustration of the facility with which men and women of sound mind are not unfrequently incarcerated in Insane Asylums by malicious and designing parties for base, ulterior purposes. This and numerous other similar cases which latterly have been made known to the public will doubtless result in more stringent legislation for the prevention of such outrages.

GOV. HOFFMAN, we are glad to see, has disappointed *The World* by forwarding to the State Department at Washington, at the request of the acting Secretary, official information of the ratification of the Fifteenth Amendment by the Legislature of New York. The Governor was at least too shrewd not to see that to withold it on *The World's* flimsy pretext would be a losing adventure for the party.

AN active Radical Republican, writing us from Washington, in a private note, says:

"*The Tribune* is doing us a vast amount of mischief. It is a regular imposter,—a conservative guerrilla, in radical ranks."

PERSONAL.

Mr. S. R. Gifford, the artist, who has been travelling in Europe during the past eighteen months, arrived home on the 17th inst., in the steamship Allemannia, from Hamburg.

Mr. E. K. Andrews, of Rochester, N. Y., is again "Nasby's" business agent, for the lecture season. He announces that Mr. Locke has two new lectures, one of which is non-political.

An exchange paper says:

"Mrs. Eliza F. Janney, a widow, daughter-in-law of the Indian Superintendent at Omaha, and a Virginia woman distinguished for her brave loyalty during the war, has been appointed Chief Clerk at the Northern Indian Superintendency, at Omaha." Mrs. Janney is of a Quaker family, and a native of Chatham, Columbia County, N. Y.

Rev. Rowland Connor's society, the Boston fraternal association of the Universalists, propose striking out the latter portion of their title, making the name read "Fraternal Association." The reasons given for this change, says the *Worcester Spy*, "are, that the position assumed by the Massachusetts Universalists, as a denomination, is one to which they cannot now conscientiously subscribe, and that to adhere longer to the name would be laying themselves open to the charge of sailing under false colors."

The Rev. Mr. Patten, in a letter from this city to the *Advance* in Chicago, says, that "talking with the members of Henry Ward Beecher's church one always hears anecdotes illustrative of his spirit and methods. In his weekly prayer-meetings he is quite free, and draws out his members in responsive utterance. Thus, one evening the exercises ran into the form of personal experience, and several of the brethren told of their spiritual enjoyment. Mr. Beecher suggested that this testimony was all very well, but that the account of such smooth sailing did not edify as much as the log-book of some mariner who had harder navigation, and he said they would like to hear from some brother who had been called to contend with a very proud disposition, or a rough crabbed temper! "I like that suggestion," exclaimed one of the deacons. "Brother Beecher, suppose you lead off!" Pretty sharp that! but it broke no bones, and no friendship. The pastor took it as but small change for some of his own coin."

A young Philadelphia art-student now in Paris having become intimate with the Bonheurs, recently met Rosa at her home, and thus chats about her: "The other day Harry and I were invited to dine at the Bonheurs'. We always enjoy visiting there, because they are so agreeable and sociable. On this occasion we met Rosa, who had come in from her home at Fontainebleau. She has the Frenchman's way of placing her index finger along the full length of her nose, which I never before saw a woman do; and she parts her hair on one side like a man, letting it fall on her forehead. It is entirely gray, except where it is snow-white. Indeed, the lady looks older than her mother. She talks energetically, clearly, and rather didactically, but is extremely pleasant. Harry showed her his pistol, and she said: 'Oh yes, I know, I carry one just like it,' and pulled it out of her pocket to show it to us. As it was loaded it frightened the family considerably to see her manœuvre it in her off-hand way. After dinner she smoked her cigar like the *other* gentlemen of the party."

Rev. Samuel J. May sends us the following reminiscence of Nathaniel Barney, from an appendix to his Recollections of our Anti-Slavery Conflict recently issued by Messrs. Fields, Osgood & Co:

"On page 147 I have named, among other members of the Society of Friends who gave us efficient support in the day when we most needed help, Nathaniel Barney, then of Nantucket. He was one of the earliest of the immediate Abolitionists, was most explicit and fearless in the avowal of his sentiments, most consistent and conscientious in acting accordingly with them. He denounced "the prejudice against color as opposed to every precept and principle of the Gospel,' and said, 'It betrays a littleness of soul to which, when it is rightly considered, an honorable mind can never descend.' Therefore, he would not ride in a stage-coach or other public conveyance, from which an applicant for a seat was excluded *because of his complexion.*

"He was a stockholder in the New Bedford and Taunton Railroad. In 1842 he learned that *colored* persons were excluded from the cars on that road. Immediately he sent an admirable letter, dated April 14, 1842, to the New Bedford *Mercury* for publication, condemning such proscription. It was refused. He then offered it to the *Bulletin*, where it was likewise rejected. At length it appeared in the New Bedford *Morning Register*, and was worthy of being republished in every respectable newspaper in our country. In it he said:

"'The thought never entered my mind, when I advocated a liberal subscription to that railroad among our citizens, that I was contributing to a structure where, in coming years, should be exhibited a cowardice and despotism which I know the better feelings of the proprietors would, on reflection, repudiate. . . . . I cannot conscientiously withdraw the little I invested, neither can I sell my share of the stock of this road, while the existing proscriptive character attaches to it; and with my present views and feelings, so long as the privileges of the traveller are suspended on one of the accidents of humanity, I should be recreant to every principle of propriety and justice, *were I to reciere aught of the price* which the directors attach to them. In the exclusion, therefore, by the established rules of one equally entitled with myself to a seat, *I am excluded from any share of the money*, —the profit of said infraction of right.

"Surely, the name of such a man ought to be handed down to our posterity to be duly honored, when the great and mean iniquity of our nation shall be abhorred."

Our Boston Correspondence.

NO. CCXLIV.

BOSTON, September 19th, 1869.

THE Centennial celebration of the birth of Humboldt was held here last Tuesday in a manner judiciously combining the agreeable with the useful. The public exercises were under the direction of the Boston Society of Natural History, who appropriately chose Prof. Agassiz to discourse to them on the life, works and character of Humboldt. Music by the greatest German masters, fitly selected for the occasion, was played and sung by German artists before and after the Address, and the proceeds of this delightful festival are to go towards the establishment of a "HUMBOLDT SCHOLARSHIP" at the Museum of Comparative Zoology in Cambridge, for the benefit of worthy students, and as a lasting memorial of the day.

The music of this festival alone, so admirably selected and so nobly rendered, would have made this a delightful celebration; but these acknowledged masterpieces of melody and harmony took their fit place as satellites on this occasion, grouped around the harmonious central whole—"*totus, teres atque rotundus*"—which Agassiz's address was felt to be. He compressed what he had to say into a little more than an hour and a half, and touched, in that time, upon the main things needful to be said; and yet, so numerous and so vast were Humboldt's published contributions to science, that to one already familiar with these, much that the speaker said might have seemed the mere reading of a descriptive catalogue. Towards the close of the address, the speaker modestly apologised for mentioning himself in connection with his distinguished master; but every one seemed to feel that the personal traits developed by the notice which Humboldt took of Agassiz while a young student, and the ardent interest of the great man to help those just beginning to climb the hill of science, were among the things best worth hearing in regard to Humboldt's character.

One trait of this character was briefly thus expressed: "His sympathy with the oppressed in every land was profound. We see it in his feeling for the aborigines in South America; in his abhorrence of slavery. I believe that he would have experienced one of the purest and deepest joys of his life had he lived to hear of the abolition of slavery in the United States. His dislike of all subserviency and flattery, whether toward himself or others, was always openly expressed, and was unquestionably genuine."

This discourse, however, was not a mere eulogy of Von Humboldt. Remarking on his private correspondence with Varnhagen von Ense, published a few years since after the death of them both, and of the contemptuous sarcasm there expressed in regard to the current of affairs at court, and the character of Frederick William himself, Agassiz says—

"We may wish that this great man had been wholly consistent; that no shadow had rested upon the loyalty of his character; that he had not accepted the friendship and affection of a king whose court he did not respect, and whose weaknesses he keenly felt; but let us remember that his official station there gave him the means of influencing culture and education in his native country in a way which he could not otherwise have done, and that in this respect he made the noblest use of his position."

I quote the following from a paragraph describing Humboldt's attitude towards religion:—

The philosophical views of Humboldt, his position with reference to the gravest and most important questions concerning man's destiny, and the origin of all things, have been often discussed, and the most opposite opinions have been expressed respecting them by men who seem equally competent to appreciate the meaning of his writings. The modern school of Atheists claims him as their leader; as such we find him represented by Burmeister in his scientific letters. Others bring forward his sympathy with Christian culture as evidence of his adherence to Christianity in its broadest sense. It is difficult to find in Humboldt's own writings any clue to the exact nature of his convictions. He had too great regard for truth, and he knew too well the Aryan origin of the traditions collected by the Jews, to give his countenance to any creed based upon them. Indeed it was one of his aims to free our civilization from the pressure of Jewish tradition; but it is impossible to become familiar with his writings without feeling that if Humboldt was not a believer, he was no scoffer. A reverential spirit for everything great and good breathes through all his pages. * * * * * * There are those who affirm that inasmuch as force and matter are found to be a sufficient ground for so many physical phenomena, we are justified in assuming that the whole universe, including organic life, has no further origin. To these, I venture to say, Humboldt did not belong. He had too logical a mind to assume that a harmoniously combined whole could be the result of accidental occurrences. In the few instances where, in his works, he uses the name of God, it appears plainly that he believes in a Creator as the law-giver and primary originator of all things. There are two passages in his writings especially significant in this respect. In the 2d volume of the Cosmos, when speaking of the impression man receives from the contemplation of the physical world, he called nature "God's majestic realm." In his allusion to the fearful catastrophe of Caraccas, destroyed by an earthquake in 1812, the critical inquirer may even infer that Humboldt believed in a special Providence. For he says with much feeling:—"Our friends are no more; the house we lived in is a pile of ruins; the city I have described no longer exists. The day had been very hot, the air was calm, the sky without a cloud. It was Holy Thursday: the people were mostly assembled in the churches. Nothing seemed to foreshadow the threatening misfortune. Suddenly at four o'clock in the afternoon, the bells which were struck mute that day, began to toll. It was the hand of God, and not the hand of man, which rang that funeral dirge."

It appears that this presentation of the small amount of evidence existing upon this subject was timely and needful, for on that very evening, at a German celebration in the same place, Humboldt was especially claimed as an atheist and a materialist; not that he had ever avowed himself such; but the drift of his writings seemed, in the judgment of Mr. Karl Heinzen, the orator, to imply this position.

The committee who had charge of the afternoon's celebration had arranged a very pleasant festival in Horticultural Hall for the evening, where were collected various interesting memorials of Humboldt. Rev. R. C. Waterston, the chariman, described these, and welcomed the delegates in attendance from various literary and scientific societies. Interesting remarks were then made by Col. Higginson, Rev. Dr. Hedge, Ralph Waldo Emerson, and Rev. Mr. Young, Professor of Oriental Languages and Biblical Literature in Harvard University. The gentleman last named described the appearance, manner and personal characteristic of Humboldt, and also the gratifying interest he had heard him express in the welfare and progress of this country.

The company then partook of an elegant collation, during which music was given them by the Germania band. After which fine poems, written for the occasion by Oliver Wendell Holmes and Julia Ward Howe were read; and a letter from Whittier, who was unable to be present, closed this very delightful meeting.

The sum raised by this celebration for the Humboldt scholarship in Harvard University amounts to five or six thousand dollars.

The first weeks of September have brought our ministers of all sorts back from their summer wanderings. During the hot season it has become quite customary for the stay-at-home portions of two or three like-minded societies to concentrate themselves in one church; and some pathetic complaints have been made in the papers by strangers in the city, who, without looking at the advertised lists, went in search of a favorite preacher, and, finding his house closed, had the ill-luck to try a second, a third and a fourth that were in the same predicament.

If the abstracts in the daily press of sermons preached by Rev. W. H. Murray of Park Street Church are correct, we have in Boston one who, without ceasing to be orthodox in belief, is yet a teacher of "liberal Christianity." If such practical ideas of religion are inspired by the influences of the Adirondack region, our churches would do well to send there not only most of their ministers but all who are preparing for the ministry. Mr. Murray's first discourse after his summer vacation is said to have taught the doctrine that the churches of Boston were responsible for the heathenism of Ann street far more than for that of Pekin; and that all of them, irrespective of creed, ought to meet together to devise methods of carrying food, cleanliness, health and salvation to the ignorant, poverty-stricken and debased classes. What people believed was not the first consideration; any belief that narrowed and cramped their action was wrong. What was desirable in the churches was not oneness of belief so much as oneness of conduct. The devil allowed great diversity of opinion among his followers. His unity was the unity of powers and energies needed to carry any point; and that was all the unity the churches wanted. While they were discussing and wrangling the neglected ones died.

Attracted by the report (in the *Journal*) of so good a discourse, I went this afternoon to Park street for the chance of more, and had the fortune to hear one like unto it, which I will sketch for you. It was a plea for "union of forces in doing Christ's work."

Mr. Murray read the scriptural account of the man who was found casting out devils in the name of Jesus, but who did not follow the disciples, and was therefore forbidden by them to proceed. When they told Jesus the story, his answer was, "Forbid him not!"

Upon this text Mr. Murray spoke (without notes) saying that he had repeatedly been pained to find that his exhortations to the fulfillment of duty were passed by by a large proportion of the congregation as not applicable to them, because they were not church-members. He deprecated such a discrimination. Laws do not distinguish classes. God's claims do not except any one. All have the same duties as human beings, and the time has come to declare the duty of Christian work binding on all, professors and non-professors; God has blessed the latter of these classes as well as the former, and all are bound to share these blessings with the poor and suffering. Brain-power is not confined to church-members; money is not confined to them; the power of effective labor is not monopolized by them. Whatever gift, or power, or skill any man has, that he is bound to use in God's service.

As to church-members, he found that in most churches not half of them did anything, or thought of doing anything, or were expected by their neighbors to do anything, for the removal of the prevalent evils of the time.

Our first duty is to recognize and accept existing facts. Those who have looked into the moral condition of this city find it to be so bad as to amount to heathenism in the case of large portions of our population. Your city-missionary society is but a drop in the bucket. Its present force could do next to nothing, even if it went the right way to work. What is accomplished by giving the ignorant and vicious part of our population tracts, and asking them to go to church? They don't want to go to church, and many of them would not understand what is said there if they went. You get a street child into a Sunday School one hour in a week. What will this avail him while all the rest of his hours, day and night, are spent amidst the most corrupting influences? You can never lift society till you lift the family. How do your labors touch those families?

There is a great deal of talk about the Sabbath question, and it is a very important question. But a great many people are yet puzzling themselves whether a minister may ride in the horse-cars on Sunday. Whenever I see an Irish woman sitting with her babies on the Common on Sunday—the only time in the week when she can get them away from their close, damp, crowded, unwholesome dwelling, and give them the least glimpse of the face of nature—I thank God for the Sunday's rest. But there are 20,000 more who need it, and who are incapable of receiving any influence higher in the intellectual or moral scale. I pretend not to be wise in these matters. I am but a learner. But this idea occurs to me. Why should not the city provide a great park, not too far distant, and means to convey these poor creatures to it on pleasant Sundays. There some, at least, of God's influences could reach them; free, pure air, with grass and trees, and a sight of the clouds and the sky, none of which they get in their filthy cellars and alleys.

I am bewildered at the magnitude of this subject; but, feeling sure that the Common is doing more good than all the mission schools on Sunday, I want to extend that influence. Do you ask, What will be the result? I answer, at least, it will be better than to go on doing nothing. After having accustomed these poor, forsaken ones to this sort of salutary recreation, you can perhaps go out there and attract them with singing; by and by you can speak to them effectively; but your best chance for getting people of this sort to receive the gospel is to preach it to them as part of their day's entertainment.

The next question is, Who shall undertake this work? There are ministers very correct in doctrine and sound in the faith who do not sympathize with it, and whom I should not think of asking to help in it. There are other ministers not sound in the faith—perhaps teaching, as in the Hall opposite, [Horticultural Hall] what you and I think very erroneous doctrine—who *do* sympathize, and who are forward to help in it. With these I go, heart and hand, in Christ's work of helping the needy. I welcome the grasp of their hand, and feel stronger for their presence and coöperation.

Dr. Wayland said—No matter what a man believes, if he really casts out devils. If Christ were to come again, he would turn church members away from their petty work of church organization, and set them to removing filth and vice from their respective cities. As to this city, men of all creeds and no creed ought to come together in the Music Hall to discuss this matter, look the facts in the face, and proceed to some plan of operations.

Such was Mr. Murray's counsel. It remains to be seen whether he can move Park street to anything so good.

I observe that, in last week's STANDARD, you copy and comment on the report of the *Tribune* that, in the Woman's Suffrage Convention in Chicago,

"One resolution, giving an indirect indorsement of the Fifteenth Amendment, offered by Mrs. Lucy Stone, *created an exciting discussion, and was finally withdrawn.*"

The *Agitator* of last week, reporting the same meeting, shows that the above proceedings really occurred on Friday afternoon; but it adds that in the evening session, after debate, the resolution was again introduced, and carried, with but two dissenting votes. We know that some opposers of the Fifteenth Amendment were present and active in that Convention, but it is pleasant to learn that such counsels do not prevail with the women of the West.

21st.—The Boston Social Science Club held its first meeting for the season last evening in Chickering's Hall, the President, Josiah Quincy, in the chair. A very interesting paper was read by Rev. Charles F. Barnard, who reported the distinguished success of a school for the instruction of the children employed in factories. The part-time principle was found to be doubly advantageous, for the children learned as much as other children who spend twice the number of hours in school, and at the same time did their work in the mills better than before this change of occupation was given them. Mr. Barnard also urged the formation of numerous industrial schools, where not only the elements of learning, but instruction in some bread-earning handicraft should be given to boys, and in the making and mending of garments, and matters of household economy, to girls. And he spoke particularly of the importance of assisting Mrs. L. S. Batchelder in the very successful school of this sort which she established three years ago in North Square in this city, and has ever since carried on at her own expense.

Additional testimony to the same effect was given by "Mother Bickerdyke," whose labors in Kansas for temperance and freedom, her wonderful services in army hospitals during the whole war, and her untiring exertions since that time to help disabled soldiers and their families, have made her name known and honored throughout the land. Having come here originally in aid of these soldiers, her attention has been arrested by the destitution of vagrant children, and the immense injury to the city and the country, as well as to themselves, of suffering them to grow up in vicious ways uncared for; and she made a powerful appeal to the refined and intelligent audience, pointing out that it was in their power to put an end to this pernicious negligence, and they were responsible to God and man if it were allowed longer to continue.

Mr. Quincy then, in his usual felicitous manner, informed the audience of the presence of William and Ellen Craft, lately arrived from England, who had already been recognized and welcomed by many individuals before the meeting was called to order. He rehearsed some of the prominent points of their history, and assured them of the gratification it would give the audience to hear from either or both. Mr. Craft then went to the platform, receiving a hearty greeting from the meeting, and gave some details of his career in England, and of the mission to the King of Dahomey with which he had been intrusted, for the purpose of urging upon that powerful chief the abandonment of the slave trade. In reply to questions from the audience, Mr. Craft gave some particulars of the state of things in Liberia. He thought that colored people without capital would find no special advantage in going there from this country, and thought that even those who had some pecuniary means could use them to better advantage in some of our Southern States. He and his wife had brought their two children to this country for the purpose of settling there, and they looked for a progressive reconstruction which should be pleasant and useful for their whole people.

The meeting was further addressed by Mr. Otis Clapp, who made a forcible appeal in aid of the remarks of Mrs. Bickerdyke, and dwelt on the urgency of the motives, spiritual, moral and economical, for adopting preventive methods with the whole class of juvenile street vagrants, taking them from their present corrupting associations, and carrying on their education in industrial schools instead of in prisons; and by Miss Elizabeth P. Peabody, who described her personal knowledge of the admirable working of Mrs. Batchelder's school, and the necessity, for the public welfare as well as in justice to her, of sustaining it.

NORTH.

AMONG THE MOUNTAINS.

WATERVILLE, N. H., September 8th, 1869.

DEAR FRIEND:—The summer is over in "our Happy Valley" as Edward Hale called it long ago, and we have been held, as it were, literally all this time in the hollow of a Mighty Hand, here in our little upland vale, begirt so loftily with forest-clothed mountains, where the deer are said to roam, and we see the shadows sleep. At the foot of the western range, "Mad River" rushes unseen for the masking alders and bushes, but not unheard, and we often make our way, by lovely wood-paths, or across the hay-field, to watch its "frolic run,' or gaze into the deep rock-pools beloved of sun and shadow, as well as the pink and silver trout, of which thousands have been brought to our table this summer. Another haunt of the *habitues* of Greeley's is an old saw-mill just above the house on the river, where a luxurious hammock has cradled many a meditation this summer. Then, there is our croquet ground with its green bower, that we consider quite unequalled in the "mountains," to say nothing of the circular carriage drive that testifies to the tireless activity of the "young men of the family" in their leisure hours, and we may say, in passing, that the cheerful parlor, with its bright open fire, has witnessed many pleasant reunions this summer. Nice, cordial people have met here, and courteous friendliness has seemed to be the rule of the house. Waterville is not set down in the guide-books, and old-comers hope it never will be; but we all mark down as "red letter days" those we have spent here, finding the air, fare and accommodations superior to those of most of the N. H. resorts. The excursions are numerous—first comes the ascent of Mt. Osceola, 5,200 feet in height, rising directly in the rear of the house. It can be accomplished easily in three hours by an ordinary pedestrian, and the path is excellent all the way through a beautiful forest to the summit. The view is very uncommon and extensive, including all the principal White Mountains, the "Sgunam Lakes" and "Winnipiseogee." "Mt. Washington" is perfectly seen on a clear day, and is nowhere grander. "Lafayette" and "Mount Cannon" are also distinctly visible from this "coign of vantage." Then, we have our "Flume" to ourselves, and the "Pond," a lovely sheet of water five miles off, cloistered in woods and mountains, to say nothing of the well-known cascades sketched by Champney and Bellows, and visited every pleasant day, nearly, by parties from Campton and the vicinity. There are new cascades within easy reach of the house on "Black Mountain;" a path has been partly opened and trodden by a pioneer party. Next summer it will probably constitute a standard attraction here, for the fall is several hundred feet in height, and much finer than anything of the kind in this region. A favorite excursion, too, for the young men, is to Crawford's, through the "Notch." It is not more than fourteen miles, but the path is so obliterated and overgrown with moose-bush that they do not recommend it as an expedition for women. Some of our party have also been to "Sawyer's River," camping out and visiting the new "Flume" of which the newspaper correspondents have said so much, hardly finding it, however, worthy its reputation. Upon the whole, on our return a few day's since from a pilgrimage to "Moose Hillock," we concluded that our lines had fallen to us this summer in pleasant places.

We had amusing experiences getting our outfit for this journey, since our host's horses are in constant requisition with a house full of boarders; but with some ingenuity, and a great deal of persistency, we succeeded at last in picking up a wagon here and a horse there, the last noble animal only on condition of procuring a pair of oxen to take his place in the harvesting. At last an exhilerating morning found the persevering pair fully equipped and comfortably bestowed in their wagon, with provender for the day, with the wide world before them, and their heads turned "Moose Hillock-ward." It were long to tell of the fair farms and homesteads beneath the shade of round-topped maples, and wide-spreading black walnuts, that gladdened our eyes along the fertile valley of "Baker's River."

"Rattle-snake Mountain," near Rumney, is a picturesque crag, and the village seemed pretty and pleasant. Indeed, I do not know why both Rumney and the next village on the Railroad to Littleton, "Wentworth," should not be pleasant places of resort to ruralizers, who have not yet found them out. The appearance of "Wentworth" indicates the comfort and prosperity of its inhabitants, and it is beautifully situated on "Baker's River" in full view of "Mooso Hillock" and other high mountains.

About two, we stopped at a pleasant farm house to feed and rest our horse and take our own luncheon, where we were most kindly and hospitably treated, and about 7 P. M. we reached Warren, nine miles from the summit of Moose Hillock. Warren seems already quite frequented as a summer resort, and the environs are pleasant. During our stay we were quite interested in an enthusiastic mineralogist, who had made extensive collections himself of specimens from the copper and zinc mines once worked near here, and also of curious and valuable stones from "Moose Hillock." The next morning we drove five miles to the "Half Way House," kept by Mr. Nathaniel Merrill. It is a nice, comfortable place, very well situated, where one could very well abide for a few days, if they had not propitious weather for the ascent in the outset.

Here we were furnished with horses and an intelligent guide, although twenty-five or thirty people had preceded us that morning, and we were soon on our way up the steep, fragrant wood-path.

Next year it is proposed to make it a carriage-road to the summit, and it seems as if it could be done without a great deal of trouble.

From "Moose Hillock" to the Profile is only twelve miles, and yet there is no road across. If one could be made it would make a charming variety in mountain travel.

Our horses were indefatigable though the day was warm, and after a long four miles' pull we reached the top. Here is a "Tip Top House," very inferior to the one on Mount Washington, but people do stay here all night occasionaly from choice, and twenty-five of us dined there in "*Tip-Top*" fashion. One of our boon companions being a gentleman from Haverhill, eighty-three years old, who disdained wagons and accomplished his 18 miles sturdily on horseback. The view was extensive and interesting, but very hazy and indistinct on account of the heat of the day. We could not see Portland, as set down in the guide-books, but we gazed and devoutly believed that the farthest dim giants were the "Adirondacs," and those intervening, the "Green Mountains," and that the distant, smoky gleams, grey in the soft blue haze, were the "Squams" and "Winnipiseogee." "Lafayette" and Cannon *were* there close by, and we could not well mistake Washington with his head befogged as we are led to believe his great namesake never was. There was enough to delight us, however, in what was lying mapped out beneath us—the smiling, beautiful valley of the "Connecticut" on one side, and that of "Bakers River" on the other. We could see Newbury and the "Ox-bow" very plainly and, close at hand, on a mountain side opposite, gushed out and welled up the shining source of "Bakers River."

The little heath cranberry grew on the mountain top and a tiny white flower, that I thought a chickweed, bloomed in such profusion that it gave rise to a report in the newspapers a few days before, that "Moose Hillock" was covered with snow. There was a marvellous story related to us here of a *plumed eagle*, which frequently visited the environs of the Tip Top House to feed on the refuse of the kitchen. His birdship had made his last call, we were told, that very morning, just before we came.

Descending the way we came we reached Warren easily before nightfall, and returned the next day to Waterville, in our wagon, through Wentworth, Rumney, Ellsworth, and West Campton, passing on our way "Stinsons Pond," a lovely sheet of water more than two miles long, solitary and shaded. Large pickerel and trout are caught in its waters, but they have been very little fished, and there are no boarding places in the neighborhood. If I were a sportsman though I should go to Farmer Hutchings at the head of the lake, and try to get bed and board under his roof for a season.

This hilly road afforded us great satisfaction from its fine prospects, and after lunching at Campton where we were most hospitably entertained, we came back to Waterville content to "take *our* ease in *our* own inn."

M. E. M.

EXTRACT FROM A LETTER FROM TENNESSEE.

NASHVILLE, Tenn., September 10th, 1869.

WENDELL PHILLIPS, ESQ.—*Dear Sir:*—How is it possible to reach the ear of the North, to convince the Nation of the terrible condition of affairs down here? I have been discusssing this question with friends here, and the matter seems hopeless to us. There is scarcely a paper in Tennessee but that is rebel in sentiment,—none in Nashville. They suppress and contradict facts, and for one person to lift up his voice with such a vast region to reach and thousands to contradict him seems folly. A few parallels to the "Pottawattamie murders," as they were called, in Kansas, in '56, would raise a howl of terror among the Ku-Klux that would reach the remotest corners of the earth, but the blood of loyal men is shed in silence. Here, however, the character of the country and the relations of the people are such that retaliation seems impossible. In Kansas the Free State boys had the intelligence and intellectual courage on their side; here the wealth and education is mainly with the oppressor.

I have just seen one of the two colored school teachers who was taken out at night in Dresden, Emerson Etheridge's town, and whipped. They had a flourishing school of 74 scholars, and were employed by the county superintendent, under the school laws of the State. The Southern people heretofore, in breaking up colored schools taught by white people, have said that they were willing that the negroes should be taught by people of their own color. That rebel lie is now exploded by this gross and flagrant outrage, when a large and flourishing school kept by well behaved, quiet colored men is broken up after an existence of only two months.

THE MORMONS AND THE NEGRO.

ASTORIA, Long Island, N. Y.,
September 19th, 1869.

To the Editor of the Standard:

THE worthy historian "Diedrich Knickerbocker" devotes a chapter of his history of New York to the discussion of the question of the genealogy of Noah. As that patriarch had only three sons, Japhet who stocked Europe; Shem—Asia; and Ham—Africa; he laments that there was not one left to perform that duty for America. Probably the Mormons, in their version of the Bible, have solved his difficulty by pointing out to us a fourth male human being, saved at the time of the flood, from whom the negroes are descended, whom your last week's paper informs me Brigham Young styles the "Sons of Cain."

If the Book of Mormon gives no light on the subject, there is only one other way in which the presence of the "Sons of Cain" amongst us can possibly be accounted for. It is this. The Scotch are famous for their long pedigrees, especially the Highlanders. A Chisholm and a Mac Donald were once disputing on the antiquity of their respective families. The former declared that he could trace his descent from the time of Noah; the latter met this statement by asserting that he could go back to Adam. To this the Chisholm replied, "Hoot awa' man, the only people saved in the ark, at the time of the flood, were Noah and his family;"—to which the Mac-Donald proudly answered—"the Deil tak it if the world e'er saw the time when the MacDonalds had na a boat of their ain." From this, it is possible that the "son of Cain" also, was saved in MacDonald's boat.

The veracity of the Mormon *Leader* is especially salubrious; witness the following—"No distinction is made against them (the negroes) as members of the Church; *but they are not eligible to any office either civil or religious.*" The logic of this statement is only equalled by its legality. Territories are under Congressional control, and one would think under our form of government oppressed men had a right to look for a friend in a Massachusetts Attorney General. If they have, we have reason to hope that this insolence and impiety of a band of tolerated malefactors will speedily be brought before the proper tribunal, the rights of United States citizens be fully maintained, and the laws of Utah be made to conform to the requirements of the Constitution of the United States.

R. W. HUME.

THE RUM TYRANNY.

BLOOMINGTON, ILL., September 18th, 1869.

To the Editor of the Standard:

Why lags Reconstruction? I answer because Satan cannot cast out Satan, stream can't rise above fountain; slavery cannot cast out slavery; with a beam in our own eye we cannot see clearly to help a brother get a mote out of his eye—National rum-slavery cannot cure sectional negro-slavery—licensed, legalized Northern and National rum Ku-Klux-ism cannot remedy Southern local violence and disorder; drunken legislators cannot pass wholesome laws, nor drunken officials enforce them, nor a rum-licensing people deal rightly with any great question or issue. *Rum is our central rottenness.* How can we protect Southern negroes when so utterly unmindful of Northern whites and blacks, yea, all men wantonly exposed to rum-man-traps and destroyers, to our own national, swarming pauper, criminal, widow and orphan manufactories?

Our Nation would pay debts, get "peace" and prosperity through rum-license and revenue involving basest known pandering, vilest known traffic! Let it not expect favor of God or man till it destroys its heathen rum-demon shrines and does works meet for repentance. Our whole nation, our every institution is rum-besotted; party and press, priest and people rum-shackled! Our annual tribute-sacrifice to this Rum-Moloch is sixty thousand fellow humans and one thousand millions of treasure! Rum is a worse foe and tyrant than was ever Southern slavery. Will not the people rise up as one man against it, or have we escaped Southern slavery only to perish as rum-suicides? Americans! Old Anti-Slavery guard answer, and may God help us!

F. K. PHOENIX.

THE FIFTEENTH AMENDMENT.

Correspondence Cincinnati Commercial.

WASHINGTON, D. C., September 5th.

THE possibility of defeat on this momentous element of reconstruction, has already created much apprehension here. I do not deem it in danger, though there is no use in blinking a possible issue, for it is one which you in Ohio ought to consider earnestly, as it is not improbable that a Republican success in your fall election would turn the scale.

I have gone carefully over the situation of the Amendment, and present a classified account of its certainties, possibilities, opposition, etc.

The following States have ratified the Amendment without any question as to the legality of their action, for the failure of the New York Democratic Secretary of State to forward an official statement of the Legislative action, cannot be made the cause of invalidating so important a result. Here they are in the order of the date of ratification: Louisiana and Nevada, March 1; West Virginia, March 3; Michigan, Wisconsin, North Carolina and Illinois, on March 5; Maine, on March 11; Massachusetts, on March 12; South Carolina, on March 13; Arkansas, on March 15; Pennsylvania, on March 20; New York, April 14; Connecticut, May 13; Florida, June 15; New Hampshire, July 1; in all sixteen States, over whose vote no doubt is cast.

The following are technically disputed: Kansas, February 27; Missouri, February 2; Indiana, May 14. The first two ratifications were made on telegraphic and not official copies—which were not quite accurate. It is said their work will have to be done over again. Indiana is disputed, because it is claimed a number legally entitled to transact business were not in the Legislature, owing to the withdrawal by resignation, of the Democrats. It is argued, and with great force, that it is not possible for factious members to deprive a State of its power to transact business, or proceed with necessary transactions. Such a permitting would at once destroy the State.

But putting Indiana among the dubious, we have eighteen ratifications.

One other State, Rhode Island, has partially ratified, by vote of its Senate, May 27.

There are grave doubts whether the final ratification can be secured. In the Roger Williams' Plantations, remnants of the old aristocratic colonial system still exist, and under certain laws there are believed to be nearly twenty thousand naturalized citizens who cannot exercise the franchise. They will be enfranchised if the amendment passes, and as a consequence thereof, it is feared the State will at once pass into Democratic hands. Still the pressure will be great enough to insure complete ratification.

Of the States not yet voting, the following are considered certain to ratify: Alabama, Iowa, Minnesota, Nebraska, Vermont, Mississippi, Texas, Virginia—8

Against the amendment, Delaware has already (March 18) voted; California, Kentucky, Maryland, Oregon and New Jersey are also considered certain. This makes six.

Tennessee may, I believe, be counted in the same category, but to give the Senter fellows the benefit, I put it down as doubtful.

Ohio has partially rejected, by vote of her Senate, April 30. We hope for a reversal.

Georgia rejected by her illegally-constituted Legislature, March 17.

Still, in the long run, her vote will count on the credit side of the ratification ledger, because either by acceptance of the judical decision rendered, or by the interference of Congress, the wrongfully expelled members will be restored, and matters will proceed *de novo*, on questions such as this, action on which occurred after they were wrongfully expelled.

To recapitulate, the amendment account stands; States ratifying, eighteen; State ratifying partially, sure to complete, one; States not yet acted, but sure to ratify, eight; perfectly certain, then, twenty-seven.

If Indiana shall be considered as legally ratifying, we have the requisite number, twenty-eight. If it is not, we are ultimately sure of Georgia,—which will give us the required number.

If Ohio reverses the action of her Democratic Senate at the fall election, we shall have one to spare. But allowing all the opposition can hope to get, we shall still have sufficient. If we give them Delaware, Maryland, Kentucky, New Jersey, California, Oregon, Tennessee, and Ohio, it only makes eight, and they need ten to insure defeat. Indiana will have to be counted one in this, and Georgia must be counted on our side. We have got the amendment secure, even if there are no changes in the count.

LITERARY.

THE FREE RELIGIOUS ASSOCIATION. *Proceedings at the Second Annual Meeting held in Boston, May 27th and 28th*, 1869. 122 pages. Boston: Roberts Brothers.

One of the most important of the late developments in the sphere of religious thought is that which gave rise two years ago to the Free Religious Association. The objects of the Association, as defined by its constitution, are "to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit; and to this end, all persons interested in these objects are cordially invited to its membership."

It is provided that "membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled, may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business."

On this broad and catholic basis, three large and deeply interesting meetings have been held by the Association. It has been the aim of its managers to have represented all phases of religious thought, whether orthodox or heterodox, Christian or pagan. The fact that at each of these meetings there have been representatives of nearly all the various religious denominations, and earnest thinkers of no denomination, each affirming his or her own faith without controversy, indicates at once the strong hold the movement has taken upon the public mind, and that the day of violent and bitter persecution for opinion's sake is rapidly passing by. It is complimentary to the civilization and culture of this period, though so far from perfect, that such meetings with marked diversity of religious opinions can now be held, not only without angry controversy, but with apparent good feeling and hearty enjoyment by all the participants. It is a great improvement upon the time of the persecutions and martyrdom which greeted our Quaker ancestors, so vividly depicted in Longfellow's *New England Tragedies*, when the big-oted hunters of heresy and witches reigned supreme. The Free Religious Association invites all persons, large minded and catholic enough to do so, to meet on its common platform, not to surrender, but to set forth their own views, and in friendly spirit to reason together. Its objects thus far have been well subserved by the meetings held under its auspices. Its reports are such as the students of religious topics from whatever stand-point of view will find of much value.

The large and nicely printed pamplet, giving the proceedings of the meeting held in May last, recently issued by Roberts Brothers, is one of much interest, and should find its way into the hands and libraries of thoughtful people everywhere. It contains the second annual report of the Executive Committee; the list of officers of the Association; the proceedings of the sessions held in Tremont Temple, Boston, including the address of the President; an abstract of Dr. Ellinger's address; addresses of Rev. Jesse H. Jones; Francis Ellingwood Abbott; Professor William Denton; and Ralph Waldo Emerson; an essay by Mrs. J. W. Howe; with the remarks of T. W. Higginson; Miss Mary Grew; Miss Ella E. Gibson; Rev. C. A. Bartol, D.D; Aaron M. Powell; Gustave Watson and Henry B. Blackwell; an essay by David A. Wasson; addresses of Rev. Rowland Connor; Mrs. Lucy Stone; Rev. John Weiss; Mrs. Cora L. V. Tappan and Horace Seaver. In the appendix is given "The Outlines of Judaism," by Isaac M. Wise; and letters from Rev. Phillips Brooks; Rev. A. H. Quint, D.D; Rev J. L. Corning; Rev. Wm. E. Park; Rev. W. H. H. Murray; Rev. Lyman Abbott, D.D., Rev. J. L. Diman; Rev. Wm H. Furness, D.D.; and Lucretia Mott; also the Constitution of the Association.

The President of the Association is Rev. O. B. Frothingham of this city, who is eminently well-qualified for the duties of his official position; and the Society is likewise most fortunate in having the services of an able, efficient Secretary, the Rev. William J. Potter, of New Bedford. If but a single meeting is held each year resulting in a volume for general circulation, of the interest and value of the one before us, much will have been accomplished "to promote the interests of pure religion," and the welfare of mankind.

The Quaker Soldiers is the title of a handsomely printed, neatly bound little memorial volume of one hundred and sixteen pages, edited by A. J. H. Duganne, Esq., as a tribute to Edward Hallock Ketcham and John Townsend Ketcham of Milton, N. Y. These young men were birth-right Friends, and were warmly interested from boyhood and prior to the outbreak of the war, in the conflict between Freedom and Slavery. When the war came, impelled by a sense of duty, they entered the army. As their letters contained in this little volume show, only a highminded noble motive could suffice to send them forth to the battle-field from the quiet of their Quaker home, and the fond presence of a loving mother and a circle of warmly attached friends, whose education and convictions like their own, had been opposed to war. It was at the cost of many valuable lives, such as these that the national victory of the battle-field was won; alas! to be thwarted of its best results in the absence of wise statesmanship, in the period of rebuilding through which we are now passing. The sketch of the lives of the brothers Ketcham is written with true and tender appreciation; and their own letters addressed from the camp and battle-field, will be read with much interest by many beyond the large circle of personal friends. Edward was killed in battle at Gettysburg; John died, a prisoner, in Libby Prison. The memorial concludes with an eloquent, touching funeral discourse, preached by the Rev. O. B. Frothingham of this city.

The Sunday Question is the title of a sixteen page pamphlet published recently by the Unity Church Association of Toledo, Ohio, a report of a lecture by Rev. Francis E. Abbot, now the pastor of that Society. A Fourth of July celebration on the Sabbath, at Toledo this year has given rise to a vigorous discusson of the Sunday Question, of which this lecture by Mr. Abbot forms a part. As indicating Mr. Abbot's view, we quote the following:

"It is not the spirit of Germany alone, but the spirit of the age, that refuses to submit to ecclesiastical ideas. Whatever stands in the way of freedom—intellectual, social, political and religious freedom—will most assuredly be swept under the wheels of her onward-moving car. There can be but one law to the home-born and the foreign-born in America, and that is the one law of liberty, limited only by the law of equal rights. Every man must be free to observe Sunday as he pleases, according to the dictates of his own conscience and reason; and the only check upon his liberty must be the equal right of his neighbors to observe it as they shall please. One man has no right to disturb others, on Sunday or any other day, in their innocent pursuits; but others have no right to be disturbed by him, merely because he may not think as they think, or choose to act as they act. It disturbs some men very much not to be allowed to govern other men just as they please; but the more they are disturbed in this way, the better for all concerned. By disturbance, I mean wanton or unnecessary disturbance; and with this understanding of the word, the true principle is as follows: *Let every man do as he pleases on Sunday, provided he forbears to disturb others.* All public worship must rest on the voluntary support of those who believe in it; and no worshipper has any ground of grievance if he is allowed to worship free from interruption. To require more than this freedom from interruption—to be offended because other people elsewhere choose to amuse themselves while he worships—to seek to impose his own narrow notions on a whole community—is neither more nor less than bigotry. Whatever interferes with public quiet or order should be suppressed, of course; but a spirit of mutal forbearance and a charatible allowance for variation in tastes and temperaments, will wonderfully reduce the number of offences that demand suppression." * * * "All days should be kept holy alike, by manly and womanly lives; but to reverence Sunday as any better than Tuesday or Friday, is superstition alone."

*The

Miscellaneous Department.

A DREAM OF SUMMER.

BY JOHN G. WHITTIER.

BLAND as the morning breath of June
The southwest breezes play;
And, through its haze, the winter noon
Seems warm as summer's day.
The snow-plumed Angel of the North
Has dropped his icy spear:
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hill-side cell forsakes,
The muskrat leaves his nook,
The bluebird in the meadow brakes
Is singing in the brook.
"Bear up, O Mother Nature!" cry,
Bird, breeze, and streamlet free,
"Our winter voices prophesy
Of summer days to thee!"

So, in those winters of the soul,
By bitter blasts and drear,
O'erswept from memory's frozen pole,
Will sunny days appear.
Reviving Hope and Faith, they show
The soul its living powers,
And how beneath the winter's snow
Lie germs of summer flowers!

The Night is Mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left His hope with all.

GRANVILLE SHARP.

THE name and labors of Granville Sharp have been overshadowed by those of other men, who reaped in the full, bright sunshine of success the harvest of popular admiration for the results of a philanthropic policy, of which Granville Sharpe was the seed-sower. Zachary Macaulay, Clarkson, Wilberforce and Burton are regarded as the leaders of the great movement that emancipated the slaves of Great Britain. Burke and Wilkes are remembered as the enlightened advocates of the Independence of America; and these great names throw a shadow over the Clerk in the Ordnance, who with high-souled integrity, resigned his place, and gave up a calling that was his only profession and livelihood, rather than serve a government that waged a fratricidal war, and who in defiance of the opinions of the Solicitor and Attorney General, and of the Lord Chief Justice, opposed by all the lawyers and forsaken even by his own professional advisers, undertook to search the indices of a law library, to wade through an immense mass of dry and repulsive literature, and to make extracts from all the most important acts of Parliament as he went along; until, at the very time that slaves were being sold by auction in Liverpool and London, and when he could not find a single lawyer who agreed with his opinion, he boldly exclaimed, "God be thanked! there is nothing in any English law or statute that can justify the enslaving of others."

Granville Sharp in his boyhood a linen draper's apprentice, and afterwards a clerk in the Ordnance Department of England, one day, in the surgery of his brother, saw a negro named Jonathan Strong, lame, unable to work, almost blind, very ill, and turned adrift in the streets of London, by his master, a lawyer in Barbadoes. The assistance of Granville Sharp, and of his brother William, the surgeon, restored Jonathan Strong to health, and obtained for him a situation. Two years afterwards the Barbadoes lawyer recognized his slave, strong, healthy, and valuable, serving as a footman behind a lady's carriage, and he arrested the negro, and put him in prison, until there should be an opportunity to ship him for the West Indies.

Mr. Sharp appealed to the Lord Mayor, who, although he decided that he was incompetent to deal with the legal question of the black's freedom released Strong, because there was no offence charged against him. And then—it was in 1767—now a hundred years ago—then began the protracted movement in England in favor of the slave. The master of Jonathan Strong immediately commenced an action against Granville Sharp, to recover possession of his negro, of whom he said he had been robbed: and Sharp drew up the result of his study of the question, in a plain, clear, and manly statement, which, after having been circulated some time in manuscript, was printed in 1769, and was headed "On the Injustice of Tolerating Slavery in England."

It produced such an effect on the opinion of the public, that the lawyer abandoned his proceedings. Other cases soon tested the earnest philanthropy of the slaves' friend. The wife of one Styles was seized and sent to Barbadoes. Sharp compelled the aggressor to bring the woman back. In 1776, Thomas Lewis was kidnapped and shipped for Jamaica. Sharp found him chained to the mainmast of a ship at Spithead, and by a writ of *habeas corpus* brought him before Lord Mansfield, the very judge whose opinion had been most strongly expressed in opposition to that entertained by Granville Sharp on the subject of slavery. Lord Mansfield discharged the negro, because no evidence was adduced to show that he was ever nominally the property of the man who claimed him: but the great question of liberty or slavery remained as undecided as before. At this time the slave trade was carried on openly in the streets of London, Bristol and Liverpool. The *Public Advertiser* of Nov. 28th, 1769, contains the following advertisement:

To be sold, a black girl, the property of J. B., eleven years of age, tolerably handy, works at her needle, speaks English profusely, is of excellent temper, and willing disposition: Inquire of Mr. Owen, at the Angel Inn, behind St. Clement's church in the Strand.

Negro slavery was enforced by merchants, supported by lawyers, and upheld by judges; and that a clerk in a public office, without personal influence, and armed only with integrity and moral courage, should, under such circumstances, assert, and, in the end, should prove, that the slave who sets his foot on British ground, becomes at that instant *free*, is one of the most striking incidents in modern history.

An opportunity for bringing the conflicting opinions to an issue soon occurred. A negro named James Somerset had been taken to England and left there by his master, who afterwards wished to send him back to Jamaica. Sharp found counsel to defend the negro, and Lord Mansfield intimated that the case was one of such general concern, that he should take the opinions of all the judges upon it. The case was adjourned and readjourned, and was carried over from term to term; but at length Lord Mansfield declared the court to be clearly of opinion, that "the claim of slavery never can be supported in England, that the power claimed never was in use in England, nor acknowledged by the law; and that, therefore, the man, James Somerset, must be discharged." By this judgment the slave trade in England was effectually abolished.

History affords no nobler picture than that of Granville Sharp, standing alone, opposed to the opinions of the ablest lawyers, and the most rooted prejudices and customs of the times; fighting unassisted, the most memorable battle for the constitution of his country, and for the liberties of British subjects, and by his single exertions, gaining a most memorable victory. T. S. R.

DIPPING CHARLES LAMB.

DE QUINCY says that Coleridge told him a ludicrous embarrassment which Charles Lamb's stammering caused him at Hastings. Lamb had been medically advised a course of sea-bathing; and, accordingly, at the door of his bathing machine, while he stood shivering with cold, two stout men laid hold of him, one at each shoulder, like heraldic supporters; they waited for the word of command from their principal, who began the following oration to them:

"Hear me, men! Take notice of this; I am to be dipped—"

What more he would have said is unknown to land or sea-bathing machines; for having reached the word "dipped," he commenced such a fire of "di—di—di—," that when at length he descended, *aplomb* upon the full word "dipped," the two men, rather tired of the long suspense, became satisfied that they had reached what lawyers call the "operative" sentence, and both exclaimed at once, "Oh! yes, sir, we are quite aware of that;" and down they plunged him into the sea. On emerging, Lamb sobbed so much from the cold that he found no voice suitable to his indignation. From necessity he seemed tranquil; and again addressing the men, who stood respectfully listening he began thus:

"Men, is it possible to obtain your attention?"

"Oh, surely, sir, by all means."

"Then, listen: once more I tell you I am to be di—di—di;" and then, with a burst of indignation —"dipped, I tell you——."

"Oh! decidedly, sir," and down the stammerer went for the second time. Petrified with cold and wrath, once more Lamb made a feeble attempt at explanation.

"Grant me pa—pa—patience? It is mum—um —murder you me—me—mean? Again and a—ga —ga—gain, I tell you I'm to be di—di—di—dipped ——" now speaking furiously with the voice of an injured man.

"Oh! yes, sir," the men replied, "we know that —we fully understand it." And for a third time down went Lamb into the sea.

"Oh! limbs of Satan!" he said on coming up for the third time, "it's now too late. I tell you that I am—no, that I was to be di—di—di—dipped only once."

THE CHILDREN.

HEAVEN bless the children!
Beautiful and fair,
Needing all a mother's love,
All a father's care.

Restless little pilgrims
On the road of life,
Eager for the journey hence,
Earnest for the strife.

Glad to push their vessel
From the parent shore—
Once on life's broad billowy sea
'Twill return no more.

Ever asking questions
That confound the wise;
Peering into mysteries
With their truthful eyes.

Setting us examples
Ever, day by day,
Teaching us the way of life
In their simple way.

Heaven bless the children!
As they once were blessed,
When the gentle Lord of love
Little ones caressed.

Lead them safely over
Life's tempestuous sea;
Keep them from the evil hour,
Teach them to be *free!*

Free from all excesses;
Free from moral stain—
From the glutton's heavy bonds,
From the drunkard's chain!

Free from sin's allurements,
Be they what they may—
Walking up the narrow path
Towards the gates of day.

—*Exchange.*

SCENES IN AN INEBRIATE ASYLUM.

IN *Lippincott's Magazine*, for September, there is an article entitled "A Week in an Aquarium," which gives very valuable information of Dr. Parrish's Home for Inebriates in Philadelphia. The following is not only interesting in itself but very instructive as suggesting methods of dealing with the unfortunate:—

HOW A YOUNG MAN REFUSED HIMSELF.

"To exemplify the present cordiality existing between the young men and the doctor, I should like to relate one or two occurrences that came under my own observation. On one occasion an ex-inebriate felt somewhat disposed to indulge his appetite for stimulants. It would have been no hard matter for him to have gone off quietly and found a place where he could gratify his desire; this, I must in candor admit, had been sometimes done, but very rarely—so rarely as to afford an additional argument in favor of the lenient system pursued at the Sanitarium. During my short stay there I saw or knew of no attempt at any such manœuvre. The young man went to the doctor and told him he would like to have a drink, just as he would have gone to any other friend. Now, what did the doctor do? Or, rather, what did he not do? He did not want to refuse the young man's request, and yet did not deem it advisable to grant it. To have followed the old example of many people, and taken advantage of the opportunity to deliver a long-drawn lecture on the glory of total abstinence and the abomination of intoxication would have been, under the circumstances, equally stupid and inexpedient; the young man would probably have gone off, irritated, to the nearest grog-shop he could find, to poison himself with the 'kill-me-quick' generally dispensed at such places. The doctor, with that tact which eminently fits him for the position he holds, *made the young man refuse himself* and deliver to himself his own moral lecture. Drawing the key of the liquor closet from his pocket, he put it on the table before the young man.

"'There,' said he, 'is the key; you may take it and get a drink if you wish to; but before you do so, as I am granting you a favor, grant one in return. I ask you to let that key remain on the table where it is for fifteen minutes. If, at the end of that time, after sober consideration, you think it would be beneficial to you to take a drink, go and get one.'

"The young man thought a moment and went away without taking the drink, while the doctor returned the key to his pocket, having not only gained his point, but—what was of far more importance—having retained the young man's confidence and friendship.

HOW DR. PARRISH DEALT WITH OTHER YOUNG MEN.

* * * "It should be borne in mind that in dealing with his guests the doctor had often not only to divert their desire to drink, thus, insensibly, by cultivating a fondness for some harmless occupation, but that he was obliged in very many instances to contend with the pernicious effects of ignorance and maltreatment on the part of others. Young men came to him not sick, often not intoxicated—nor even particularly desirous to become so when they found that no harsh measures were employed to prevent them—but simply with their hearts frozen by the misjudged cruelty with which they had been treated elsewhere. Ah! how soon they thawed and warmed beneath sunshine! If I were asked in what the wonderful treatment at the Sanitarium consisted, I might answer that it consisted as much in the absence of maltreatment as in anything else. The young men were treated as sensible, intellectual beings, not as social outcasts.

* * * "Once a week, at the Sanitarium, there was a sort of informal meeting held in the evening in the billiard room. The doctor would read or deliver extempore some remarks that he thought would interest his 'boys,' and then we could all express our own opinions. The conversation often turned, naturally, on the vice of intemperance, and the experience of every man in that room—the matter being discused without any mawkish hesitation—would be different, showing that each case required a treatment particularly adapted to it. I may not here divulge much I heard that might interest the reader, for I must cautiously avoid saying anything to betray those companions who made my stay at the Sanitarium so pleasant. Much disgust was excited on one occasion, I know, by the arrival of a box or package directed to '*Dr. Parrish's Institution for Drunken Inebriates*;' and again by some individual going to the door of a hall where Ethiopian minstrels were in full blast, and inquiring if any of Dr. Parrish's *biots* were in there."

WHAT IS COMPARATIVE MYTHOLOGY?—Comparative mythology is a long name for a collection of very little things. It is the science of fairy tales, the mystery of popular legends. It explains the rise and growth of all mythical beings, from Jack the Giant Killer to the Olympian Zeus. It aims at answering all possible questions about these stories—how they arose; how they grew and developed; how in the course of their existence they obtained such a great hold on the mind of man, entwined themselves round his dearest affections, possessed every object to which he directed his thought, vitiated at once his religion and his science, imperilled at the same time his moral feeling and his intellect; how it is that different countries, widely separated in distance and in civilization, have the same houshold tales: that the Choctaw mother relates to her children, in a form a little altered, many a story which pleased Athenian boys centuries ago, and often caused a Himalayan valley to ring with laughter; how this beautiful but deadly parasite has often well nigh crushed the purest religion and the highest reason, till a German monk, heading a brigther era, gave it a blow, of which in these days it is, we trust, rapidly dying; and in doing this our science will give us an insight into the early history of man, into his true character, far greater than without its aid we could ever have attained to.

Questions like these are asked in a moment, but they take years, centuries, to answer. Hectæus, in the sixth century B. C., first timidly suggested that some of the wild stories then current, and forming a great part of the Grecian mythology, might possibly be referred to some natural origin —might, perhaps, meet with a better explanation than the ordinary one which accorded to them the rank of historical narratives. Scarcely more than thirty years ago, two Gottingen professors devoted their summer vacation to gathering from the lips of old country wives a wonderful collection of fireside stories, which had flowed in a peaceful undercurrent from their Norse spring, undisturbed by the tumult of the surface, the changes of the outer world; and a few years after this the genius of Ottfried Muller of Kuhn, and a host of German philologists, was brought to bear upon the long-known acts of classical mythology, and upon the vast store of material which the labors of the Brothers Grimm had brought to light, and it detected in them the manifold workings of one great law, varied in results, one in method; and front this time the principle which underlies all mythology has been and is established forever.—*Cornhill Magazine.*

THE PRICE OF TRUTH.

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walks of daily life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor perceives e'en the surface of the soul.

Great truths are greatly won—not formed by chance
Nor wafted on the breath of a summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Nor 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Plows up the subsoil of the stagnant heart,
And brings the imprisoned truth-seeds to the light.

Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain;
Truth springs like harvest from the well-plowed field,
And the soul feels it has not wept in vain.

AN opium-eater was being examined in the Bombay High Court. At about four o'clock his powers of endurance seemed to fail him, and he told the Chief Justice, who was on the bench, that he was an opium-eater, and wished to get away to eat his daily quid. The Chief Justice: Unless I am satisfied that it is dangerous to his health not to eat it at this time, I will not allow him to do so. If a medical man comes and tells me it is dangerous to his health that he remains here, he may go but not otherwise. Mr. Marriott (who was examining the witness): I believe the want of it produces very great prostration. The Advocate General (who was to cross-examine): It may affect his evidence. (A laugh). The Chief Justice: Tell him that other witnesses may suffer here from the want of something they wish to eat at certain hours. If he gets any medical evidence that it is dangerous to his health, I will allow him to go. Mr. Piggott (with Mr. Marriott): He can do without it for an hour, surely. The Chief Justice: Yes, I think so; go on. The witness was here supplied with a chair, and went on with his evidence for a time, but latterly, in reply to a question, witness said: I don't know. It's my time for eating opium, and I am not in my senses now—I feel giddy. I don't know what I am about now. I know that opium-eaters eat at regular times, and they never fail to take it. The Chief Justice: Well, but other people never fail to take other things at regular times, and still we don't allow them. In reply to the court, the interpreter stated that the witness had hitherto been answering very well, and so the examination proceeded. Then at the commencement of the cross-examination, the Advocate-General plied up the agony on the luckless witness by asking him if all the evidence he had given was part of the result of his dreams after eating opium —to which witness replied that the cause of his present physical difficulty was, not opium, but the want of it.

THE POWER OF A WORD.—A mother, on the green hills of Vermont, was holding by the right hand a son sixteen years old, mad with the love of the sea. And as he stood by the garden gate one morning, she said: "Edward, they tell me, for I never saw the ocean, that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink."

"And," said he (for he told me the story,) "I gave her the promise, and I went the globe over, Calcutta and the Mediteranean, San Francisco, the Cape of Good Hope, the North and South poles. I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's look by the gate did not rise before me, and to-day I am innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that was not half.

"For," said he, "yesterday there came into my counting room a man of forty years and asked me:

"Do you know me?"

"No."

"Well," he said, "I was once brought into your presence on shipboard drunk, the captain kicked me aside, you took me to your berth and kept me there till I had slept off the intoxication; you then asked me if I had a mother. I said I had never known a word from her lips. You told me of yours at the garden gate, and to-day I am master of one of the finest packets in New York, and I come to ask you to come and see me."

How far that little candle throws its beams! that mother's word on the green hills of Vermont! Oh, God be thanked for the mighty power of a single word!

THE PETRIFIED FERN.

IN a valley, centuries ago,
Grew a little fern leaf, green and slender,
Veining delicate and fibres tender,
Waving when the wind crept down so low:
Bushes tall and moss and grass grew round it,
Playful sunbeams darted in and found it—
But no foot of man e'er came that way,
Earth was young and keeping holiday.

Useless! Lost? There came a thoughtful man,
Searching nature's secrets far and deep—
From a fissure in a rocky steep—
He withdrew a stone o'er which there ran
Fairy pencillings, a quaint design.
Leafage, veining, fibres, clear and fine.
And the fern's life lay in every line—
So I think God hides some lives away,
Sweetly to surprise us the last day.

AN important discovery has been made at Pompeii. A painting has been found in a chamber adjoining the one which was opened at the time of the Princess Marguerita's excursion. The picture represents the circus, such as it existed not long before the erruption, and is the first of this kind which has been brought to light, as the Romans ordinarily selected mythological, rural, or purely ideal subjects. The representation shows that the amphitheatre was planted with trees. Near the circus is to be seen a large edifice, of which, hitherto, not the slightest indication existed. Commander Fiorelli is said to intend searching for this building, so as to complete the knowledge already possessed of the buried city. The painting has been detached from the wall, on which it was executed, and will be removed to the museum at Naples, in order to be protected from the action of the atmosphere.

THE COLOR OF LEAVES.—The green color of leaves, one element of which must be a vegetable blue, some time since led an American experimentalists to the conclusion that leaves turn red at the end of the season through the action of an acid, and that the green color could be restored by the action of an alkah. The conclusion has been verified, the London *Athenæum* now declares, by experiment. Autumnal leaves placed under a receiver with vapor of ammonia in nearly every instance lost the red color and renewed the green. In some, such as the sassafras, the blackberry, and maple, the change was rapid, and could be watched by the eye, while others, particularly certain oaks, turned gradually brown without showing any appearance of green.

AN old man, whose sight was defective and had to use glasses, was reading a newspaper on the train between Wheeling Va., and Washington a few days ago. When the cars reached the first tunnel the quick disappearance of the light caused him to look up. Taking off his spectacles and wiping them he replaced them and again tried to read. Perceiving that all was still dark, he dropped both paper and spectacles, exclaiming, in a loud voice, "My God, I'm blind, I'm blind!" This aroused the passengers, and it was a long time before he could be convinced what was the matter. On coming again to the light he thanked God fervently for his sight.

IMPORTANCE OF AIRING BEDS.—The desire of an energetic housekeeper to have her work completed at an early hour in the morning causes her to leave one of the most important items of neatness undone. The most effectual purifying of beds and bed-clothing cannot take place if no time is allowed for the free circulation of pure air to remove all human impurities which have collected during the hours of slumber. At least two or three hours should be allowed for the complete removal of atoms of insensible perspiration which will be absorbed by the beds. Every day this airing should be done, and occasionally bedding constantly used should be carried into the open air, and when practicable left exposed to the sun and wind for half a day.

THOU fool! who think'st that truth is cant,
And piety a broidered stole,
What the irreverent times most want,
Is not a surplice but a soul.

—*The Living Church.*

THE INFIDEL AND THE QUAKER.—A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker,—

"Does thee believe in France?

"Yes; though I have not seen it, I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others has not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see any body that did?"

"No."

"Does thee believe thee has any?"

CHEERFULNESS.—Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire worshipper of passion, the sun worshipper of clear self possession, and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up; and you will find your heart open to every good motive, your life strengthened and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*Jean Paul Richter.*

BE KIND.—How desirable is the presence of one who has ever hanging on his lips, ready for utterance, a word of love! His entrance into any place is like a bright, dancing sunbeam, warming the hearts and reviving the spirits of all. Eyes sparkle with joy when he approaches, and shadows flee away. When death snatches one from our household, and when we gaze upon the rigid features of our departed dear one, then we will never regret the gentle words spoken, and the kind acts done' but we will regret every unkind sentence that has ever issued from our lips.

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Probably never before in the whole history of medicine, has anything won so widely and so deeply upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. While adapted to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of *Croup*, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this antidote for them.

Although settled *Consumption* is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the *Cherry Pectoral.* So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the *Cherry Pectoral* they subside and disappear.

Singers and Public Speakers find great protection from it.

Asthma is always relieved and often wholly cured by it.

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So generally are its virtues known that we need not publish the certificates of them here, or do more than assure the public that its qualities are fully maintained.

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For Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c., and indeed all the affections which arise from malarious, marsh, or miasmatic poisons.

As its name implies, it does *Cure*, and does not fail. Containing neither Arsenic, Quinine, Bismuth, Zinc, nor any other mineral or poisonous substance whatever, it in nowise injures any patient. The number and importance of its cures in the ague districts, are literally beyond account, and we believe without a parallel in the history of Ague medicine. Our pride is gratified by the acknowledgments we receive of the radical cures effected in obstinate cases, and where other remedies had wholly failed.

Unacclimated persons, either resident in, or travelling through miasmatic localities, will be protected by taking the *AGUE CURE* daily.

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REPORT OF U. S. COMMISSIONER, T. W. EVANS, M. D., MEMBER OF THE JURY OF THE UNIVERSAL EXPOSITION, TO THE UNITED STATES. WILLIAM H. SEWARD, SECRETARY, DEPARTMENT OF STATE. To wit:

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TESTIMONIAL OF THE
CONFERENCE
OF THE
INTERNATIONAL SANITARY COMMISSION
AT THE EXPOSITION UNIVERSELLE, PARIS, 1867.

IN THE NAME OF THE CONFERENCE OF ASSOCIATIONS FOR THE RELIEF OF WOUNDED SOLDIERS AND SAILORS,

"I have the honor to inform you that a MEDAL has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

PARIS, September 8th, 1868.

COUNT SERURIER, Commissioner General of the International Exposition, President of the Conference.

COUNT G. de CHABOLY, T. GAUVIY. } General Secretaries.

To Monsieur Hudson."

E. D. HUDSON, M D., 696 BROADWAY, N. Y.

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VOL. XXX. PUBLISHED EVERY SATURDAY.

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